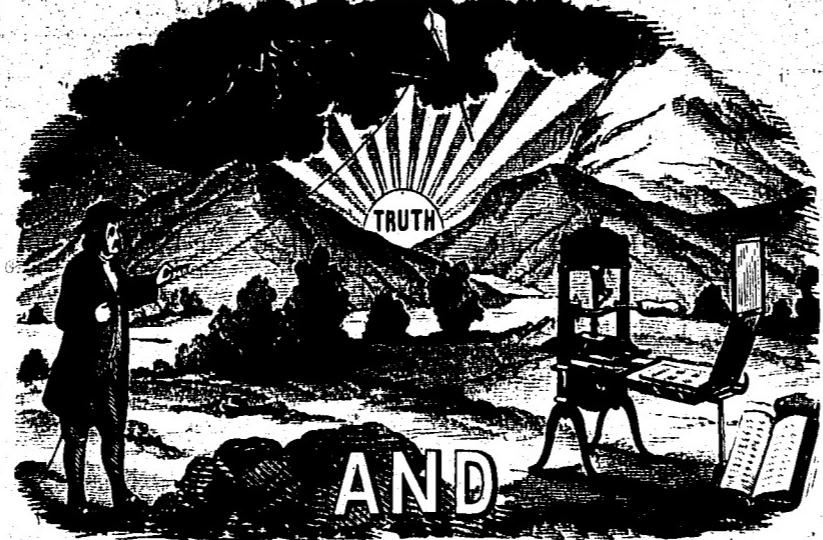


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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For Mind and Matter.

A WORD OF WARNING.

BY HORACE M. RICHARDS.

Touch no more the flowing bowl,
It ruins body, ruins soul,
Thou can't find no comfort there,
Nought but sorrow and despair.

If its poison taint thy breath,
Poisoning life, will end in death,
Then thy future, who can tell?
It may be a drunkards hell.

A hell on earth you'll surely find,
With wreck of body, wreck of mind—
"Is easy now to shut such fate,
Say won't you, ere it is too late?

I would not venture so to write,
But I have felt its withering blight:
Knowing this, pray pardon me,
If like a friend I caution thee.

Springfield, O.

JESUS OF NAZARETH.

BY ALONZO G. HOLLISTER.

The direct knowledge of the life and doctrine of Jesus, is derived almost exclusively from the writings of the New Testament, particularly the four Gospels. Concerning the latter, those skilled in ancient lore, who have carefully examined the subject, say, "The genuineness of these four narratives rests upon better evidence than that of any other ancient writings." — Wm. Smith, "New Testament History." Lardner, author of an ecclesiastical history, says, "We have express and positive evidence that these books were written by those whose names they bear. It is the concurring testimony of early and later ages, and of writers in Europe, Asia, and Africa, and of men of different sentiments in divers respects."

St. Austin reasoned well on this same subject, when he asks, "What proof have we that the works of Plato, Aristotle, Cicero, Varro, and other profane authors, were written by those whose names they bear, unless it be that this has been an opinion generally received at all times, and by all those who have lived since the authors?" Mosheim, another writer of ecclesiastical history, says, "Before the middle of the second century, the greatest part of the books of the New Testament were read in every Christian society throughout the world, and were received as a divine rule of faith and manners." This public reading appears to have been practiced from the beginning, for Paul appoints his letter to the Colossians to be read in the congregation of the Laodiceans, and the Colossians to read one from Laodicea, which, of course, must have been previously addressed to the latter.

According to ancient testimony, this practice was continued through several centuries, or until the false had so far supplanted the true in daily life, that little remained of Christianity save the name and word of its first teachers, and when the writings became a reprob to the conscience of a degenerating people, they would naturally fall into disuse. It is said that Luther never saw a copy of the New Testament until he was twenty-seven, notwithstanding he lived in the age of printing. Those writings were addressed to the understanding of the common people, and as they were calculated to foster that individual intelligence, equality and freedom which is conferred by truth alone, they were not likely to be popular with high-handed ecclesiastics who exalt themselves to fleece the flock. Certainly not until priest and clergy had contrived by crooking and twisting, and wrenching portions from their context, and ignoring the remainder, to pervert the plain meaning of the Scriptures to ill uses, and to palliate sin and weaken the obligations to self-denial, and thus to put out understanding which comes only with the love of truth, integrity of purpose, upright conduct, and purity of heart.

Is it reasonable to suppose that ambitious, worldly, self-aggrandizing, unprincipled mortals can feel an interest in writings that are a swift witness against the fruits of their daily lives, or that they would in any way tolerate them if they had not discovered such a method of turning them to their own account, as has blinded them to the reproof contained therein against their selfish and unprincipled conduct, and against all the vile fruits which their corrupt systems bring forth. He that doeth vile things hateth the light, said the incomparable one. Now, that which makes manifest is light, and that light is truth. Why does the oldest and largest denomination, so far as lies in its power, prohibit its members from reading the Scriptures, if it is not that the truth they contain when read, without prepossession or ecclesiastical filtering, causes people to think for themselves and to reason intelligently, and to question the authority of pretended shepherds whose ways are dark and fruits corrupt, to stand between them and the light and cut off those rays that would make manifest the spuriousness of their character and pretensions?

Does not the conditions of peoples in various countries, viewed with reference to mental emancipation, liberality of opinion, and enlightened and progressive tendencies, show a great preponderance in favor of those among whom the New Testament Scripture freely circulates in their mother tongue, over those who are debarred from it, let the cause be what it will. Also, how do those nations, denominated Christian, compare with those denominated pagan and barbarian on the score of enlightened and progressive tendencies? If the improvement be ascribed to the cultivation of science and philosophy, we aver that

the avenues to science are open to all nations equally, everywhere, and in this, the eastern nations had a long way the start of the western, which ought to give them a present advantage, if science is the acme of human perfection, or if it contains within itself the elements of unlimited development.

Christianity had a local origin, and radiated, as it were, from a central avenue, which, so long as it remained open, was the primal avenue of direction and control to the entire movement. And though the western world for centuries has had scarcely more than the odor of genuine Christianity, or a very dim reflection from the record, and from tradition, the deep struggles, ardent desires, fervent prayers, silent watchings and earnest wrestlings to reach that hitherto almost unapproachable glory, whether ascending from the closet or temple, from the contemplative recluse, the toiling peasant, or the intrepid reformer who sealed the truth he uttered with a martyr's blood, they have not failed to make their impression upon the most advanced thought of the ages, whose fruition it is our privilege to reap and enjoy. We wish to make it apparent that deception and imposture are entirely inadequate to produce such effects as are traceable to genuine Christianity.

The gospel narratives are largely corroborated by Arts, written by Luke, and by the epistles of Paul, Peter, James, Jude, John, and the book of Revelations, making eight contemporary witnesses, six of whom had a personal acquaintance with Jesus, and one of the others a mendicant knowledge. If we add the witness of the Talmud which contains the testimony of his enemies, as related in Peebles' Corner Stone of Spiritualism, it will make nine. Concerning these epistles, Tertullian refers to the originals as being extant in his time, where he says that the authentic letters of the apostles might be seen by any that would take pains to go to the churches to whom they were addressed. If he had referred to authentic copies, it is not likely he would have directed them to the churches to whom they were addressed, because copies doubtless could be found elsewhere.

In the persecution begun by Diocletian about A. D. 303, the sacred books of the Christians were deemed of such importance that an imperial edict required them to be given up to the magistrates, who were condemned under the severest penalties to burn them in a public and solemn manner. This edict was followed by others of an atrocious and sanguinary character, in which the emperor declared his intention to abolish the Christian name. They empowered officers eager to execute them, and were not revoked until ten years after. The odiousness with which the reigning powers regarded the Christian name in the first three centuries of its existence, the scarcity of books in that age as compared with the present, owing to the tedious process of multiplying copies, and the pardon extended to those who surrendered their books, made it an easy task for the enemies of truth to destroy much valuable testimony written by the witnesses of that age, to enlighten, liberalize and gladden the world. The titles of many now lost have come down to us, and doubtless others perished with the libraries of Alexandria and Pergamos, yet enough has been preserved to account for the origin, character, reception, early growth, and means of propagation through the Roman Empire, of the Christian doctrine.

Newton, when writing his commentary on Daniel, said to the master of Trinity College, "I find more marks of unauthenticity in the Bible than in any profane history whatever." This has a bearing on our subject because of scripture prophecies that were fulfilled in Jesus, and in no other person.

Grotius says, "That Jesus of Nazareth formerly lived in Judea, in the reign of Tiberius the Roman emperor, is constantly acknowledged not only by Christians dispersed all over the world, but also by all the Jews which now are, or have ever wrote since that time. The same is also testified by those who did not write on the Jewish nor Christian religion. Suetonius, Tacitus, Pliny the Younger, and many after these. Appeal may also be made not only to the received, but to the apocryphal gospels; not only to Josephus, but to Trypho and Celsus, the Jewish and Pagan antagonists of Christianity. In short, there is no great character of equal antiquity, neither Julius nor Augustus Caesar, neither Cato nor Cicero, neither Virgil nor Horace, whose existence and character is better attested."

Paine, though an uncompromising foe to tyranny and ecclesiasticism, disclaims "The most distant disrespect to the real character of Jesus Christ. He was a virtuous and amiable man."

Rousseau, a free thinker, who spurned the trammels of creed and dogma, and the phariseeism of the church, writes: "Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it. It is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

The methods pursued by some modern writers

to invalidate the scriptures as a historic record, if admitted as evidence and applied to other writings, would, in our opinion, overturn all faith in testimony, and leave us certain only of what ourselves have experienced. It would certainly destroy the credibility of all ancient history. If we reject the gospel narrative as forgery, we must also reject the book of Acts, written by an eye and ear witness to much of it, and also Paul's account of himself, as written in his epistles. And if those books do not bear evidence of having honest, truthful authors, then such evidence cannot be contained in books. Can those books be invalidated without setting aside the common rules of evidence, or by refusing to entertain the evidence? If so, what can we receive in exchange but myths, conjecture and hypothesis? which seems to the writer a far less secure foundation for faith than the testimony of those ancient writings. For we have corroborative evidence of the writing in a body of people raised up in this day, who practice its teaching, who live the life and bear the testimony of its authors, and in whom are fulfilled many of its prophecies. And this movement began in an unlettered individual who for fourteen years was the soul and center of its support, and who, after the lapse of a century, is but little known, in this day of books and knowledge, in literature outside of the organizations that preserve her history and doctrine.

Concerning the New Testament writings, Bishop Watson, Archibald Alexander, Professors Gregory and Fisher, and others who have specially investigated this subject, pursue the evidence in detail, which will be found in their writings. Prof. D. S. Gregory says: "From the common sense point of view, the history of the world both before and after the beginning of the Christian era, is a sphinx's riddle if the historic truth of the life of Jesus be denied. * * * Whether judged by the plain principles of common sense, or by the formal canons of a scientific criticism, the argument of the historic verity of the life of Christ, as that life is presented in the gospels, is of overwheleming force."

The testimony cited in the foregoing quotations, we think may reasonably be allowed at least as much weight as any which seeks to establish the opposite opinion, and much more than mere hypothesis or conjecture, and more than the testimony of spirits who contradict and therefore annul their own statements as will be soon explained. Many poor erring mortals taught by blind church guides that Jesus atoned for all their sins, after they go out, come back to say they cannot find Jesus, nor any one that has seen him, and are greatly disappointed. But this can be no evidence of non-existence of those who understand that spirits of the higher spheres are not visible to those in the lower. And if the exalted character of Jesus enabled him to ascend to the throne of God, or to the highest sphere attainable by mortals, as the New Testament declares, it will take some a long time to get a sight of him unless for sufficient cause he should condescend to come where they are. John, the beloved disciple tells us, "He that sinneth hath not seen him neither known him." Of course he referred to spiritual sight and knowledge as that was the only way he could be known in the spirit world.

Many, and some of them claiming celebrated names, deny his existence altogether and say there never was such a man. But according to the rules of evidence, the testimony of one reliable witness who has seen him, will outweigh any number of negatives. One of the controls of W. J. Colville, at the close of an address published in the *Banner*, November 10th, 1878, stated in reply to a question "That Jesus had an objective life in Palestine, of this he was sure since he had himself met with him in the spirit world, and was satisfied of his personal existence under the circumstances stated. In question and answer published February 14th, 1880, the same medium stated, "We know of no spirit in spirit-life, who lived on earth a life so thoroughly exemplary as Jesus did. We do not know any who have reached the same altitude in spirit-life, in connection with the present dispensation. Jesus in the spirit-world to-day is looked upon as the Ruler of the earth, as the guiding angel of the present dispensation, surrounded by an innumerable company of angels who constitute the Christ sphere."

In another series of questions and answers given through Colville, date not preserved, he says, "Jesus of Nazareth is the leading spirit of the present dispensation, and to-day occupies the central portion of the most exalted spiritual sphere which communicates with this earth. This exalted position is owing to the purity of his earthly life." Prof. Buchanan, who, if I have been rightly informed, is himself a medium, conversant with spirits says, "Interrogate the wisest spirits whom you can reach, and you will find they all recognize his lofty rank and his pervading power. We cannot in any high sphere of spiritual life properly turn our backs upon the great martyr of Jerusalem. His spiritual presence is so widely diffused, that to shun him is to cramp that Divine love which longs to embrace all lovers of humanity."

Herein is no intention nor desire to detract from the luster nor merits of any other mortal celebrity ancient nor modern, nor to exalt Jesus to a position above the capacity of ordinary mortals to achieve, except as their chief leader, guide and pattern in the way to the angelic and perfect life.

We do not claim for the scripture infallible correctness in all points, for what human production even with the aid of Divine inspiration can be

more perfect than its authors and manifesters, or will relieve us from the obligation to exercise our best reason and judgment with prayerful dependence on Divine wisdom in what we receive from a spiritual source? Therefore we do not consider the story of the miraculous conception related in Matthew 1, 18 to 24, as a part of the gospel message, nor essential to be believed, as it is not necessary to the coherence of the narrative, nor has it any after connection with the subject. The whole chapter is believed by many critics to be a spurious addition, and is said to have been rejected by some of the early professors of the Christian doctrine. The writer of this takes no interest in the controversy further than to say that he does not perceive that its acceptance or rejection, in any way invalidates the remaining testimony, any more than the rejection of the passage in Josephus relating to Jesus, as a supposed interpolation, invalidates the entire history of Josephus. That facts related are contrary to the experience of the majority of people, is not of itself, proof against their occurrence, for less than half a century ago that objection could be raised against many of the facts of Spiritualism.

Mount Lebanon, Columbia Co., N. Y.

Mrs. Emma Hardinge Britten Opposing Spiritualism.

Editor Mind and Matter:

In your issue of April 3rd, you deal sledge-hammer blows at the correspondent of the *R.-P. Journal*, signing himself "Rolling Stone." Whether the communication emanated from San Francisco or Chicago, it is true, as far as Mrs. Britten is concerned, regarding her open denunciation of dark circles and materialization, from her platform at Charter Oak Hall.

I herewith send you a copy of a communication given by the spirit James Gruff at Social Hall, on the afternoon succeeding the delivery of Mrs. Britten's lecture on mediumship. And I would here add, that the medium, through whose hand this was written, did not attend Mrs. Britten's lecture on that occasion.

"I have listened this morning to words that fell from eloquent lips, but I, as a spirit controlling the dark circles of my medium, know those words cannot crush or prevent my friends on both sides standing fearlessly, firmly for the right, caring for no man's opinion. And I can say that even the most gifted (naturally) exponent of the philosophy of Spiritualism might sit at the feet of James Gruff in one of the dark circles, and still remain a virtuous matron, and learn lessons of wisdom and charity, and go forth into the clear sunlight, from that darkened room, with strength unimpaired and good resolutions strengthened—with hand firmly grasping the mantle of charity for all mediums.

She says: I earnestly raise my voice against the dark circles, for darkness is unnecessary to produce the best physical phenomena, and I speak to virtuous matrons and noble fathers, to forgive and denounce all dark circles, and let public opinion forever prohibit them; except to a few martyrs in the cause of science. No number of persons can sit in a darkened room exceeding two minutes without injury from carbonic acid gas, and even on the score of public health should be prohibited. Let me say to that gifted lady, that darkness is absolutely necessary to produce the most satisfactory phases of physical phenomena, and even that medium, occupying the platform, (Mrs. Foye) cannot produce the so-called raps on any substance held forth by an investigator in the clear light. I will at some future day enlighten you on this subject, and present facts that will astonish many, but time will not permit me to do so now. But I can only add, that virtuous matrons and noble fathers, can listen harmlessly to my words in the dark circle under fair ventilation, free from an overdose of carbonic acid, and you will learn perhaps, that even one of the so-called low spirits can teach lessons of charity and love. Come to the circle with pure hearts and clean hands, free from personal impurities, and light out of darkness will illumine your souls, making you better men and women, and fit temples for the indwelling of pure and higher influences."

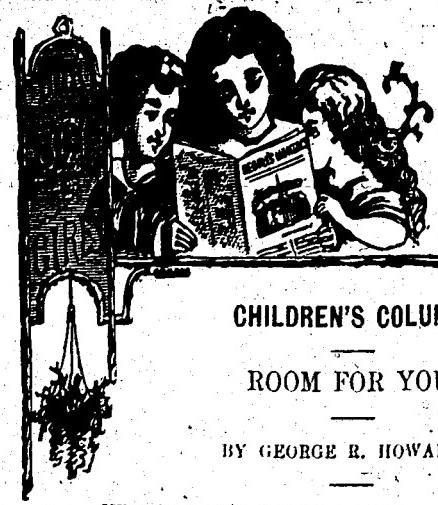
"J. Gruff."

The first movement for a united action from the friends of justice and fair play, toward the two mediums, who are being used for materialization in San Francisco is now unfolding, and the movement comes none to soon for "Foes stand where hosts of firm friends should be, and jealous anger lifts its vulture cry." Both of these mediums have extended invitations to Mrs. Britten to visit their parlors and "try the spirits," which she has refused to do. Is it in accordance with right and justice to condemn the actors in a scene fraught with so much magnitude and importance to all without even testing their claims to consideration.

We all have a deep and vital interest in this priceless boon that has been foreshadowed to us as the resurrection morn. It is even at our very door, shall we shut that door in the faces of those who are extending the hand of recognition from the "better land," by the senseless cry of fraud, and the malignant persecution of our physical mediums? 'Tis more in sorrow than anger that I record these facts, that your readers may understand the attitude of the enemies of Spiritualism in the land of the occident. Yours ever for truth and justice.

E. P. Y.

William Leonard, Baltimore, Md., renewing subscription, writes: "I hope MIND AND MATTER will continue to give forth as glorious truths as it has in the past."



CHILDREN'S COLUMN.

ROOM FOR YOU.

BY GEORGE R. HOWARTH.

Who shall sweep away the errors
Crowding on us from the past?
Who shall clear the mists and shadows
That the future overcast?

Soon we busy teeming millions
Will have ended all this strife;
And the myriads crowding on us
Must take up the task of life.

At the workers in the vineyard
Are too faint and all too few,
And the field of honest effort
Ever waits, young friends, for you.

Room for boyhood, strong and sturdy—
Boyhood manly, brave and true;
Room for honest, lusty vigor—
Room, my young friends, room for you.

Room for every sweet-voiced singer
That can thrill the heart with song;
Room for thoughts and words and actions
That will drive the world along.

Statesmen, warriors, men of science,
Once, my friends, were boys like you;
And the grandest deeds of history
Are the ones that you may do.

The Doll's Prize.

BY JENNY WREN.

"Miss Daisy Firth will be happy to see Miss Mamie Edwards and her doll on next Thursday afternoon from four to seven. A prize is to be given to the favorite doll who is present."

"There, Daisy!" exclaimed Mrs. Firth, reading aloud the above to the little eight-year-old girl, standing with flushed face and eyes bright with excitement at her knee. "I think that will do. Now, who shall we invite?"

In eager tones Daisy enumerated the names of some twenty of her little friends.

"You've not mentioned Bell Ferrers yet," said her mother, after a pause. "I thought she would be among the first."

"I did not forget her, mamma, only I was thinking how useless it seemed to compete for the prize when, of course, Bell's doll will get it. Her grand-mamma has just sent her one from Europe, with a whole complete trousseau, mamma. She is dressed like a bride and is oh, so lovely! Do you think I might not ask Bell to bring one of her old dolls?"

"No, my darling! Each little girl is asked to bring the prettiest she has, and if Bell is so fortunate as to be sure of the prize in advance, we must not begrudge it to her. That would not be just to her. Besides, Daisy, you see I have not worded your offer as to the most beautiful, but the favorite, doll, and perhaps your French bride will not be the favorite. Each little girl is to cast a vote for the doll she prefers."

"I am afraid each one will select her own then, mamma, and we will have to give a prize to everybody!"

"True! I had not thought of that," replied her mother, laughing. "Well, we can obviate that by making it a rule that no little mother shall vote for her own child. Will that do, and is that all, my pet?"

"That will do—yes, indeed; but it is not quite all, mamma. Do you remember the pretty, pale young woman who sewed for you one day last week, and who told me of the little sister just my age who was at home, and who had no father nor mother, but only a sister to work for her? I should like so much to ask her, mamma. May I?"

"Indeed you may, my darling! and if she has no doll, we will lend her one of ours. Now, run away, and send John to me, and I will see that your invitations are delivered at once."

"Do you think that it will rain on Friday, mamma? God will not let it rain on my party-day, will He?"

This was the question repeated over and over in the few intervening days before the eventful Friday dawned, when it answered for itself.

Never, Daisy thought, had the sun shone so brightly, or the birds sung so merrily; but never had there been a morning so long.

It seemed as though four o'clock would never come; but at last, having escaped from nurse's hands in all the glory of a fresh white dress and blue ribbons, standing by the parlor-window and looking expectantly out—just as the cuckoo clock gave forth its four welcome notes—she saw, coming round the corner, her two little cousins, each holding their dolls carefully in their arms.

Daisy flew to open the door for them herself, but scarcely had she taken them up stairs to remove their wraps, when first one and then another followed, until, in half an hour, none were wanting, save one.

Ellie Ricee, the seamstress' little sister had not yet arrived.

Just as Daisy, looking round among her guests, realized this, there came a feeble, half-frightened ring at the bell, and she caught sight of a little figure flitting through the hall, and up the stairs.

Joyously she ran to meet her. She was such a pretty little girl!

Daisy could not help thinking what a pity the prize could not be given to her instead of the doll. She could hardly help smiling, except that she was too polite to smile, as she glanced at the doll Ellie held tightly in her arms.

It was made of rags, not fresh and beautiful rags, but rags that had seen hard service.

Ellie followed the little girl's glance, and detected something of the meaning that she had not meant to show. Her red lips quivered.

"Sister wanted to buy me a new doll," she said, "but I would not let her—she has to work so very hard for all that we have; besides I love Blanche so dearly that I could never love another so well, no matter how beautiful she was. Of course, she can't have the prize; but we won't mind that, baby, will we?" And she stooped and gave the poor little forlorn face a kiss.

When they got down stairs, they found the girls all clustered round Bell Ferrers' wonderful bride, just from Paris.

She was dressed oh, so beautifully, in a long robe of white satin, and over the blonde curls was

a long tulle veil, fastened with the tinted orange blossoms, and in her hand was a lace handkerchief, and on her feet two little white satin slippers, over stockings of light-blue silk. The little girls had forgotten to talk in their open-mouthed wonder.

But this was not all, for Bell had brought with her a trunk and all the wardrobe. There were walking-dresses and dinner-dresses, wrappers and wraps, hats and bonnets, which might make a live doll fit with envy.

"What is to be the prize?" some one asked who had found tongue.

"Nobody is to know until it is given," answered Daisy. "Mamma has not even told me; but it is to be given right after supper. Come; let us play."

Of course no games could be introduced in which dolls did not play an important part, and Bell's was the belle of the occasion. Every little girl had made up her mind that Bell's should win the prize.

Little Ellie sat apart, a forlorn, choking sensation in her throat, and her doll hugged very tightly to her heart.

"We oughtn't to have come here, you and I, Blanche," she whispered. "We are the ugly ducklings Sister Clare read to us about."

It was unfortunate that Mrs. Firth was absent just at this moment, seeing that the table was in readiness, and Daisy was so full of excitement that she had quite forgotten Ellie.

Presently, a little girl approached her, dressed, Ellie thought, like Cinderella must have been when the fairy touched her with her wand (she was very fond of fairy stories, you see), but on her face was an expression of discontent and pride.

"Let me see your doll!" she said.

Ellie hesitated a moment, then held it up.

"Oh, what a fright!" exclaimed the child. "And you brought that scarecrow to try for the prize!" and she laughed long and loud, so long and so loud that several of the children gathered round.

Ellie's eyes filled with tears. Oh, how they burned, the bright blue eyes! The color flamed into the fair young face, and tighter and tighter she pressed in her little arms the despised doll, all the latent motherhood in her nature making itself felt in a renewed tenderness for poor, little, forlorn Blanche.

"What do you call her?" asked another voice.

"Blanche."

Ellie forced herself to answer, spite of her quivering lips.

"Blanche!" echoed the first speaker, in her bitter irony. "Such a name is only fitted for lady-dolls—not rag-beggars!"

This time Ellie's hard-fought composure deserted her.

"Let me go home!" she sobbed. "Let me go home!"

But Daisy, who had just gathered the meaning of what was occurring, sprang to her side and threw her arms about her.

"Are you not ashamed?" she said, turning to the other children. "Ellie might have had a beautiful new doll this afternoon. But she is not like us, with papa and mamma to get for us every thing she wants. She has only one sister, and she would not let her buy her a doll, because it costs money for which her sister would have had to work. Besides, do you think if any of us were ugly our mammas would love us less? But my mama has not offered the prize to the most beautiful, but the favorite doll, and I cast my vote now for Ellie's Blanche."

"And I," added Bell Ferrers.

"And I," said yet another, until, of the twenty present, sixteen votes had been cast for the despised doll, while poor little Ellie looked up, smilling through her tears.

Just then came the summons to supper, and while all gathered merrily round the well-laden board, Daisy found time to whisper in her mother's ear what had occurred.

"Children," said Mrs. Firth, when they were ready to rise from the table, "I am very happy to know that my little daughter has such warm-hearted, generous little friends. I am sure the one or two who have hurt little Ellie's feelings are already sorry for having done so, and would willingly make amends. She has already gained the prize, but I think she would be happier in receiving it if there was no single opposing vote. What do you say?"

Carrie May, who had made the trouble, was the first to rise.

"It was all my fault, Mrs. Firth. I am very sorry, and I want to ask Ellie to forgive me, and to give my vote for Blanche."

The three others followed, and then Mrs. Firth placed a large box in Ellie's arms, and stooped to kiss her on both cheeks.

The children gathered round as she opened it, with expressions of awe-struck delight, as an exquisite doll, in full ball toilet, was disclosed to view.

The admiration deepened into wonder when it was discovered that it could not only walk, but talk, so that even Bell's French doll was east in the shade; but there was no look of envy on a single little face, and even the tears came to many eyes, when little Ellie said at last, tremulously:

"Yes, it is very beautiful, so beautiful that I am almost afraid of it; but Blanche gave her to me, you know, and I must always love Blanche best."

—Golden Days.

S. A. H. Talbot, Hempstead, Tex., writes: "Your card of late announcing the expiration of subscription for the 'Spiritual Offering' supplied by your paper, came due to hand, to which I cheerfully respond by enclosing \$1 for a continuation of your excellent paper, to be sent to Galveston, Texas. Our noble, self-sacrificing editor, C. W. Newman, of the *Texas Spiritualist*, has sent me your number of May 1st, 'which I have read with great interest. It is so timely, so full of truth, to which my innocent soul responds; and in an hour of trial it gives me renewed strength, in the work in which I have been an instrument for more than twenty years. God bless you and yours. The spirit-world are your supporters ever in the defense of justice and the right everywhere. May scores be added to your subscription list."

W. W. Camp, M. D., Laredo, Tex., writes: "You will find enclosed money order for a year's subscription to your valuable propagation of truth. I am yours with warm wishes for your victory and happiness."

Wm. Jordan, Thornton, Mich., writes: "Your paper is well liked by all, so far as I know, and I hope to be able to aid you more or less in obtaining subscribers. I recommend your paper to all my friends in preference to any paper I know of."

BLACKFOOT'S WORK.

CANNOT BE WITHOUT IT.

New York City, March 11th, 1880.

Mrs. Bliss—Kind Sir:—Being so greatly benefited by your magnetized paper, I fear I cannot be a moment without it as long as I can get it. Yours respectfully.

MARIA DEHART.

PALPITATION AND NERVOUSNESS RELIEVED.

North Turner, Maine, March, M. S. 32.

James A. Bliss—Dear Sir:—I have worn your paper just as long as there was a piece left. Am troubled with palpitation and nervousness, but am feeling better. Many thanks for your favors.

JANE BROWN.

RELIEVES CHRONIC RHEUMATISM.

East Lynn, Ill.

James A. Bliss—Dear Sir:—My wife has used the paper you so kindly sent and she has been benefited by it; she is troubled with chronic rheumatism. If the next paper proves as efficient as the first I think she will be entirely cured.

Yours truly,

B. W. SEEDEN.

CURES HEADACHE AND COUGH.

Ashby, Mass., March 24, 1880.

Mr. Bliss:—I received your magnetized paper and found it very good. It cured my headache and cough, and now I want another for my eyes. * * * Blackfoot was here, and as I saw him it appeared as though he knew he frightened me, because he immediately laughed at me. * * * May God speed this glorious work.

Yours with respect,

A. E. GOODNOW.

FRIENDS AND NEIGHBORS ALL WANT THE PAPER.

Sterling, Ill., March 19th, 1880.

James A. Bliss—Dear Friend:—My friends and neighbors keep me writing to you for magnetized paper, which I am very glad to do, as they all give favorable reports of its beneficial effects. Mrs. Sarah Ware desires me to say that the paper is doing her good, but the paper is nearly gone to pieces; she desires you to send two papers at once.

CHAS. WARE.

CURES INFLAMMATION OF THE LUNGS.

Bedford Station, Mich., March 22, 1880.

Bro. Bliss:—Please send me another sheet of magnetized paper. It has cured one woman in Allegan of inflammation of the lungs. She had quite a severe attack, and raised quite a quantity of blood, with mucus, from her lungs. It has also helped many others that I have heard from. You have my best wishes for your success and prosperity.

F. WINGATE.

CONTROLLED BY BLACKFOOT.

Fremont, Ohio, March 25, M. S. 32.

James A. Bliss—Friend and Brother:—My son Everett has been troubled with a sore upon his ankle which seemed very slow to heal. He thinks that one of your magnetized papers would perform the cure. Please send by return mail.

P. S.—Magnetized paper No. 1182 came to hand in due time, and we used it for developing purposes last Monday evening. We placed our hands upon the paper and were controlled by an Indian chief (so-called), who treated those in the circle, and called for a person in an adjoining room, and while treating him the table tipped and moved round and round to the great delight of those sitting at it. Many thanks to you, your controls and your magnetized paper. Long may you and yours live to enjoy the fruits of your labor and to bless mankind. Many thanks for your picture, and I should be much pleased if I could obtain a picture of the infant medium and mother. May the blessings of heaven ever rest on the head and uphold the hands of the good and noble J. M. Roberts for the work he is doing in upholding and defending mediums in their work, also for advancing the cause of Spiritualism.

B. J. HALL.

IS OUR SPIRIT HOME SO BEAUTIFUL?

Felton, Cal., April 14, 1880.

Dear Bro. Bliss:—God and the angels will help you in your work for humanity. I have taken a great interest in your progress. I was told by my good band you would soon come out all right over your enemies. I know what it is to be persecuted. I can be used by the good angels to help suffering humanity, but in return my husband and myself have suffered a great deal; but we have not gone through what you have. I knew you would come out all right. If we had money we would have helped you, but not having it, we interceded with the angels to help you. Keep up good cheer, for beautiful will be your home in the spirit-world.

Your house there is near the mouth of a river entering into a beautiful lake, surrounded with beautiful trees and blossoms of all kinds; hues and colors adapted only to the spirit-world; beautiful sail-boats on the lake and river and bowers of the most grand flowers and mossy, velvety carpets and you will hold seances in them. Spirits from different spheres will come to the seances.

There are beautiful walks from your house to the river's edge; earthly minds cannot imagine the one-half of its grandeur and beauty, and every day you add to your home and yard some token of work done on earth.

My dear brother, I could write all day and not give you but a faint idea of your spirit-home, but I beg pardon, for you may think I am rather forward, but I could not help it. Excuse my bad writing, for I have been very sick.

I came very near going to that spirit-home. God and the angels bless you, and remember, away off in this country on the shores of the beautiful Pacific you have friends interceding for you with the angels.

Yours, Dr. S. A. ASHLEY.

Dr. Dobson's Labors Appreciated.

Clinton, Iowa, May 24th, 1880.

BROTHER ROBERTS:—

THE MISSION OF ANGELS.

BY MALLIE L. MCCRACKEN.

They come from the fountain of living light
To dispel the clouds of a darkened night,
They come with a calm and holy power
To cheer you in sorrows saddest hour.
They gather around you the angel band
From the bright and beautiful summer-land;
They come to scatter the seeds of love
Borne from the gardens that bloom above.
They come to plant the flowers that wait
To bloom beside the knowledge gate,
That opens wide with its hinges grand,
To usher you into a morning-land.
They come to bid you triumph o'er
The darkened stains that's left of yore;
Which are handed down from a heathen time,
And still find root in your present clime.
So they come to beckon you this way
To the realms of a purer brighter day.
They point to the archway wreathed with flowers
Brought from the land of immortal powers;
They come with unstinted measure to bear
Blessings to mortals everywhere;
They have rent the veil which hung between,
And bid you look on the loved and seen;
They triumph o'er death with its dismal pall,
And reveal to the mind it is not all,
But that out beyond this outer shell
A power proclaims that all is well.
An anthem is borne through the aisles of time
Which tells of a fairer and sunnier clime.
In this day of thought let the waves be stired,
Which bears through the land the mighty word
That the marshalled forces of angel bands
Are meeting now in the summer-lands;
That their flags unfurl in freedom's breeze,
With their flagstaffs cut from liberty trees,
That the motto upon them is "truth and right,"
While Justice's sword shall they wield with might
Until every soul in the broad earth-lands
Shall know there is power in angel bands;
That the mission they have is here to declare
That truth is a teacher none can forsake.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

EMMA M. MILLER.

Good Afternoon.—My name is Emma M. Miller, of Paulsborough, N. J. I have been about five months passed away. I come here to say that my spirit-life is not happy; first, on account of certain mortal affairs known to my husband, and second, because of my having believed in the atoning blood of the Saviour. These two points make my spirit-life unhappy and until they are cleared away I cannot reach that state of spirit satisfaction that I desire. As far as the mortal affairs are concerned my husband can set them right, by attending to them at once. As this is to be given to him through a public channel I cannot to-day speak as explicitly as I would otherwise do. I want him to investigate this subject of Spiritualism, and when he is doing so I will be able to command the conditions necessary to say privately what I wish to say to him. But without the assistance of his magnetism it is impossible for me to state fully what I want. I hope this will incite in him a desire to investigate. Good-bye.

ELIZA W. SMITH.

GOOD-DAY, SIR—I have very little to say, but I mean to tell just what I have found in spirit-life. My experience has not been unlike that of one who preceded me. I have been disappointed in my spiritual realizations. This is for my children, and I think they will get this through a Spiritualist in my city, who knows of my family. I never cared for this belief—I thought it was all humbug. I was very much prejudiced against anything of the kind; but I was forced by an impulse, unknown to myself, to come here to-day and testify, as best I can, to the truth of the spirit-life as taught by Spiritualism. I find that the spiritual doctrine is the nearest to the steps necessary to be taken in spirit-life; and I am only one of millions who have been deluded, not intentionally, by the circumstances of our mortal birth. As I had not the proper light on the mortal side of life I came here to-day to take the first step to reach that light by coming here and giving you this communication.

ELIZA W. SMITH, Wilmington, Del.

DECIMUS-JUNIUS-JUVENALIS.

WELL, SIR.—A great change has taken place since the time when I lived. You have, as mortals, progressed enough to respect each other's rights and to be moderately happy. Such was not the state of affairs during my mortal life. He, who would then be great, or have a name, could only attain his object by pandering to the vices of the aristocratic classes. Selfishness was then at its height, and between glutony and lust society was rotten to the core. Like a cringing spaniel, men were forced to kiss the hand that smote them. Religion was a hollow mockery. Those priests alone, who pandered to the whims and vices of the emperor, had any safety whatever. Proselytization in every direction—towards all phases of belief was the order of the day. Philosophers taught far more nonsense than sense, and religion was one chaotic mass of absurdities. There were no Christians, so-called, at that time. I, being a public declaimer, or what you now call an actor, my acquaintance was very extensive among all classes. There was then no really practical or useful religion at Rome. What was called religion was a mass of corruption, superstition and bigotry. I was known when on earth as Decimus-Junius-Juvénal, author of the celebrated Satires of Juvenal. I was born at the Volcian town of Aquinum and died in Egypt, A. D. 117. (To the question, "Did you know nothing of Christianity?" He replied:) There was no Christianity then. I lived during the reigns of Trajan and Domitian.

[We take the following biographical sketch of the life of Juvenal from the *Biographic Universelle*. —Ed.]

Decimus-Junius-Juvénal, was born at Aquinum, now called Aquino, in the province of Abruzzo, Italy, which was the origin of this city of the ancient country of the Volcians. The uncertainty regarding his surname and the place where he was born, is sufficient to indicate that we have little light regarding the life of this writer. He is, indeed, of the number of those whose correct history remains in obscurity, while their works, enveloped with glory, have survived the night of time with great splendor. It is not known whether he was the son or foster-child of a freed slave, who guarded his infancy, and assumed charge of his earlier education. We do not know the epoch of his birth. Some place it under the reign of Caligula. The epoch of death is not better known. It is believed that, having arrived at a very advanced age, he only ended his career under Hadrian. So that he would have seen that rapid succession of eleven emperors, which, in the course of nearly eighty years, passed more or less quickly to the throne of the world, which the greater number soiled by their excesses, and left marked with their blood. But, according to all probability, it was under Domitian, that his poetic genius shone forth; and the fire of his imagination, long concealed, continued to blaze forth under the three immediate successors of that prince. Some learned critics, with a very imposing authority, pretend, notwithstanding, that his first poems were posterior to the reign of Domitian, and if we have recourse to one of them, not the least learned, inspiration would have inflamed the talents of Juvenal late in life. His satirical activity, confined within so short a period during the whole period of the strength and vigor of his life, would in that case only have been brought to light after the dry chills of old age had overtaken him; and he would have slept the sword of Lucius only with hands made heavy by the burden of years. That would give him only from the age of sixty to eighty, within which time he would have written

his satires. We may more readily adopt the opinion of those who do not descend so far to reach the manifestation of such impetuous and ardent genius as his compositions display; and who represent him as advancing with a firm step in the tracks of Horace and *Cæsarius*, at that time of life when vigor united with maturity, that is to say from the age of forty to fifty years. However this may be his happy natural disposition, was cultivated by those forcible studies which attended the development of genius, and which made natural talents blossom forth among the Romans, after a bond formed by victory enchain'd to the arts of Greece, those who had conquered and subjugated her. It is true that a new method, a little thereafter, began to corrupt, from the time of Juvenal, the purity of the fountain, whence borrowed the pupils of eloquence and poetry. * * * If the genius of Juvenal was strengthened by the exercises of his time, his taste for the beautiful could not withdraw him from so many causes of corruption. Some critics think he was a disciple of Quintilian; but even if this was true, the lessons of that illustrious rhetorician, who was himself obliged to bend and conform to the customs of his epoch, were rather protestations than preservations against bad taste. It would appear more certain that Juvenal frequented the school of a grammarian named Fronton, to whom Marcus Attilius raised a statue. Having left the schools, it was to eloquence that Juvenal offered the first fruits of his talents. He appeared published as an orator before displaying his poetical genius, and illustrated on the arena of the *Forum*, and the real struggles of the advocate, those attributes of strength that he had acquired in the imaginary combats of rhetoric. There remain no monuments of his labors in that direction; but it may be presumed that he distinguished himself, and this presumption has another base than the pure and simple assertion of certain critics, who in their pride of knowing everything, affirm that which they do not know. * * * We do not know whether, in the midst of his occupations which without doubt, presaged his glory, and which established his rank, Juvenal felt the need, as he must have met the occasion of connecting himself with some superior men, who were his contemporaries, and whether the causticity of his mind, not excluding the mild inclinations of his heart, had the happiness to seek and find a friend among the Quintilians, the Pliny's and the Tacitus' of his time. We only know that a friendship existed between him and the grammarian, Martial, who, like those great men and Juvenal himself, at first devoted himself to the affairs of the *Forum* with which he soon became disgusted. It is, indeed, an epigram of Martial, addressed to his dear Juvenal, which informs us that this severe moralist, this inflexible censor of the irregularities and vices of his time, this scourge of human weaknesses, besieged the doors and anti-chambers of the palace, begging the favor of the great, and kneeling before the altar of fortune. It paints him panting and covered with sweat in the paths of intrigue and finding only in the waving of his floating robe, a refreshing cooling necessary to his fatigue. Juvenal did not lack, as it would appear, ambition; and it is through this small friendly writing that posterity ought to be informed of this peculiarity of his character. It may recall to their minds, Seneca writing in favor of the contempt of riches on a golden tablet; and Sallust, the most corrupt of Romans impudently reproving his century, without, however, authorizing them to entirely confound Juvenal, in that respect, with Sallust and Seneca. This flight of malice, that Martial ridicules truly, does not raise Juvenal very high; and this poet, despite all his efforts did not advance far in the career of honor. In the meantime he set out for Egypt, at the head of a cohort, that is to say a regiment of infantry; with the title of Prefect of that cohort, which was equivalent to the title of Colonel. This employment was, at first, received by Juvenal with gratitude, but the poet became warrior, was not long in discovering he was the dupe of his vanity, and that what he had taken as a pledge of favor, was but a present of hatred and an artifice of vengeance. It was, indeed, an exile, in which some critics say, he died of grief and mortification. But if some show that he expired in Egypt, or in Pentapolis, others recall him to Rome. The exile and death of Juvenal has caused a thousand disputes among the learned. He died in his seventh satire, that the Comedians Paris disposed of all the charges, gives to his indignation all military employments; and this Paris, who wished to avenge himself when attacked, made one of those disputes. The treatise was as plausibly as it was scandalous. But the subject is enveloped in much obscurity. Several erudite writers sent Juvenal into Pentapolis, under Adrian, and the historian Paris, the writer in question, is the same that Domitian loved so much; these erudite authors, consequently maintain, that another concealed whose name is unknown, and that Adrian cherished not less foolishly, saw in the verse against Paris an allusion against himself, and that he avenged himself by the most cutting *infidelity*.

[Reader, remember that the foregoing communication was given through a man who has no knowledge whatever of the history of Juvenal, to a man who was almost as ignorant upon the subject. Compare that communication with the historical sketch which follows it; and doubt, if you can, that it came from the spirit of Juvenal. It clears up all doubt as to the time when Juvenal was born, and under the reign of what Roman emperor he flourished. According to the communication, he died in Egypt the same year in which the Emperor Tarjan died, in the month of September, A. D. 117. The joint reigns of Domitian, Nerva and Trajan extended from A. D. 81 to A. D. 117, a period of thirty-six years. How long before the first named period Juvenal was born he did not say; but it is natural to infer that he had reached mature years at the beginning of the reign of Domitian. While Juvenal, as a returning spirit, does not speak of dying of grief and remorse, at discovering that he had become the victim of his weak and corrupt ambition to obtain recognition at the hands of the great in Rome, he speaks of the selfishness of his epoch with cutting irony and remorseful contempt. But the most significant point of all is, that he emphatically denies, as a spirit, that any religion called Christianity existed when he lived; thus confirming the testimony of Pliny the Younger, his contemporary, to the same most important fact. This testimony of the spirit of Juvenal sets at rest the suspicion that he died under the reign of Hadrian at an advanced age. If it is true that he had a military command in Egypt, it is not at all likely that he was very aged at the time he names as the period of his death, A. D. 117. It also shows that the attempts of Christian writers to blacken the character of the Emperor Trajan, one of the greatest of the great rulers of Rome, and his Proconsul, the learned and benign Pliny, by falsely representing them as sectarian bigots, is without a particle of foundation. Before we are done we will make this fact so clear that the most prejudiced Christian cannot fail to see that Christianity did not originate until hundreds of years later than has been claimed by its priesthood, and that there is nothing holy or sacred about it; being purely a human invention of the designing few to use the unsuspecting and ignorant masses of unlettered centuries to attain their selfish ends. Remember that Christianity took its rise in the most corrupt period of the world's history, and it is hardly likely that it was any purer in its inception and development than the corrupt source from which it emanated.—Ed.]

BASILIDES (Gnostic Chief).

GOOD AFTERNOON.—We, of the ancient faith, did precisely what your priests do to-day—mystify our hearers. We enveloped all our religious ceremonies with accompaniments to inspire superstitious awe. Such were the illuminated circles formed by igniting two of the commonest gases. By similar means we made statues weep. We added to our mundane ingenuity all the help we could derive from the spirit spheres. In other words, we helped the spiritual manifestations in the most barefaced and unwarrantable manner. But if this was the worst we had done, I would be comparatively happy as a spirit. We turned the heads of our followers—made fools of them, and led them to do whatever we dictated. I am sent here to add my contribution to the metal that is to form the bell that will peal forth "Freedom from priesthood throughout this broad land." I have read all the books that were extant at the time I lived. The religious systems of the Syrian and Grecian philosophers were founded, as you

can easily satisfy yourself to-day, on one natural object, namely, the Sun. That glorious orb of day is the central object of all religions. All the religious ceremonials that were ever invented by the human mind had their origin, as was shown by the books which I read while here, and which I have learned of in spirit-life, with the sun-worshippers of Egypt and Mesopotamia. The story of the flood that you have in your so-called sacred books, originated in the following legend: Far back in those sun-worshipping days there occurred a rain that put out their sacred fires which were kept burning by night, and by day, and this led them to look for an immediate destruction. This was, according to Egyptian and Syrian chronology, about fourteen thousand years ago. From that time down to the age when I was in mortal form, there were men who from time to time taught some peculiar doctrine of a religious nature. These men were almost always spiritual mediums and held communion with the world of spirits. On this account they were deified after death. These men only taught what controlling spirits could express through their mortal organisms. At least four hundred years before I was born there was a priest at Delphi who performed great cures magnetically, and upon his death, in order to advance their cause, the priests of that temple stole this man's body, and published throughout all the surrounding countries of Egypt, Mesopotamia and Cappadocia, that this man had ascended bodily to heaven in the night time. The name of that priest was Kristos. It is my opinion that the whole story of the Christian Savior originated in this priestly fraud. I lived about from A. D. 140 to 180. My name was Basilides, chief of the Egyptian Gnostics. I hope this communication will throw some light upon this subject that will enable some to cast off their religious shackles. The story concerning the medium priest Kristos I read in the writings of Eunomius, he having copied it from some older writings. I lived in Alexandria.

[Basilides seems to have lived contemporary with Juvenal and Pliny. The following sketch of his career we take from the *Nouvelle Biographie Générale*.—Ed.]

Basilides was chief of one of the most remarkable religious schools of Alexandria. According to some writers he was born in Syria; according to others in Persia or Egypt, and lived under the reigns of Trajan, Hadrian and Antoninus the Philosopher. He died about A. D. 180. He knew Christianity, but he was convinced that this religion had undergone great alterations since the death of its founder; that it was, besides, incomplete; that it differed too widely from well understood Judaism; and that it was susceptible of receiving useful additions from the ancient doctrines of the Persians and Egyptians. In that course Basilides encountered the opposition of Manes and a large number of doctors of the first century of the church, and he was branded by that church with the common name of heretics, who are less despised than the Church, than chiefs of independent schools. The disciple of Glaucus, the interpreter of St. Peter, and perhaps also the disciple of Menander, Basilides pretended to teach primitive Christianity; and he wrote a commentary, in twenty-four books on the Gospels, unfortunately lost us. His doctrine, as St. Clements of Alexandria indicated it, and as St. Ireneus showed it to be, was only a reflex of that of Zoroaster. He admitted two primitive principles, independent of each other, that of good or light, and that of evil or darkness. All that which exists emanated from one or the other. The principle of good, the supreme God, forms with his perfections, which are seven in number, the truly happy egoism. The seven perfections or powers in which he reflects himself, are reflected in turn in seven new powers which emanate from them, and from which others emanate, which continually reflect themselves more feebly. Of these emanations there were 365, which formed 365 worlds or heavens, comprised in the word *abrazas*, of which the letters according to the Greek system of enumeration, formed the number 365—mysterious number often indicated on the symbolical stories of the different Gnostic schools, of which that of Basilides was one of the principal ones. The chief of the 365th world, the last, the most imperfect of all, the nearest to the material universe, in accordance with the designs of God, it is true, but one cannot understand the eternal laws of those designs. The life of man is a course of purification directed by god, who presided over the nations as over individuals. All suffering is an expiation. Martyrdom, the grandest of all, is a divine grace. In order to insure to all the necessary purification, the celestial intelligences invited itself to the man Jesus, at the baptism in the Jordan, from whom that intelligence hastened to separate before the passover event. This purification will be readily accomplished without the instincts that matter incites and without the passions that insipre the soul with a kind of brutal power and bad nature that emanate from animals, plants and mineral substances. This influence explains the necessity of the mystic psychoses that Basilides taught. His moral teaching is contained in these words: *Love all things as God; hate not like him, either hatred or desire.* The disciples of Basilides were numerous in Egypt, Syria, Italy, and even in Gaul, where they maintained themselves until the fourteenth century of the Christian era. Excepting in their system of morals, they little changed the doctrines of their master. They taught that whoever raised themselves to the knowledge of the intellectual world and the first cause of all things will equal the divine intelligence; but that they are no longer bound, to that state of perfection to any law, and they can free themselves from all desires. *They accuse them also of magic.* Their doctrine and their school is extinguished in obscurity.—J. Muller.

[In view of that communication of Basilides, we may very correctly infer several things, especially as the history of Basilides so strongly confirms them:

First—that the founders of the Christian religion derived some of their principle ideas and doctrines from the Gnostics of Alexandria, who, it is admitted, adhered to the doctrines of Zoroaster, the supposed founder of the magian or sun-worshipping religion of Persia.

Second—that the Gnostic priesthood were Spiritualists, and understood the facts which have been made manifest by Modern Spiritualism.

Third—that in order to more completely debase and control their followers, they concealed that knowledge from the latter and the outside world.

Fourth—that Basilides, the chief of the Egyptian Gnostics, if he at any time referred to a person by the name of Christ, or his labors on earth, he referred to the Delphian medium, the priest Kristos, the story of whom he relates in his communication.

Fifth—that the Gnostics were Pantheists, or worshippers of God, in his works, and held to the doctrines, rites and ceremonies of the magi.

Sixth—that Basilides claimed for Gnosticism that it was the ancient faith, as compared with which Christianity was modern.

Seventh and finally—that Gnosticism was no more related to what is called the Christian religion than were the Pantheistic religions of Egypt, Syria, Persia, India, or the still older religions, from which the sun-worshippers of the ancient world derived their religious systems.

If Basilides is correct regarding the account of the Delphian priest medium Kristos, there is no need to go as far as India to find the origin of Christ. The name and the reputed corporeal resurrection of the Delphian priest, and his mediestic healing of the sick, in the very heart of Greek civilization and learning, will show how Christ became affixed to the name of the sun-god of the Phoenicians, spelled in Greek characters IES, afterwards Latinized by the terminating syllable es. Thus step by step the facts are accumulating that will not leave a theological riddle unsolved.

We are assured by the learned guide of Mr. James, that by a psychological process in spirit-

life, analogous to what is termed psychometric reading, that all the facts, even of the remotest past, will yet be recalled and rendered available in the development and progress of the race.

We cannot close without citing the following extract from Met'linton and Strong's *Cyclopaedia of Ecclesiastical Literature*:—

"According to Clemens' Alexi, he (Basilides) appeared in the reign of Hadrian; Baronius and Pearson suppose him to have begun his heresy in the latter part of the first century. He published a book which he called 'The Gospel,' and also wrote twenty-four books exegesis of the Gospel, but whether it was a comment upon his 'Gospel,' or upon the four Evangelists, is uncertain."

[We can only say we do not think there need be any uncertainty about it. The "Gospel" of Basilides was undoubtedly anterior to either of the four Evangelists, and was the original from which the latter were largely compiled. For Christian writers to speak of the heresy of Basilides is amusing in the extreme. With far greater reason might Basilides have regarded his priestly opposers as heretics to his religion.]

DAVID BRAINERD.

GOOD AFTERNOON.—Few men ever enlisted in the cause of Christ with more ardor than myself. I went through all kinds of danger and subjected myself to every privation to spread Christianity among the Red Men of the forest; but what has this availed me in spirit. These very Red Men that I attempted to teach actually knew more about the real God of Nature than I did. A sad admission this, but to-day I have to sit at the feet of those I sought to teach and learn the true way of life. Ye priests, you are all coming to this. You will have to beg pardon of your followers for the wretched doctrines you have taught them. The light of divine love will soon be expressed upon this planet with such force, that those you think dead and in their narrow Christian heaven will come here and proclaim that deeds—honesty—and purity of life between man and man are the only passports to human happiness. If priests and teachers would avoid the regrets and unhappiness occasioned by them in spirit-life, let them reform to-day, and if they do have to go to work, let them do it rather than teach that which they know to be untrue. My name was David Brainerd. I died in 1747 at a place called Northampton. I was a Scotch Presbyterian.

[We take the following sketch of his life from the *Cyclopaedia of Ecclesiastical Literature*.—Ed.]

David Brainerd, a celebrated missionary to the Indians, was born at Haddam, Conn., April 29th, 1718. From his earliest years he had strong impressions of religion. In 1739 he entered Yale College, where he was distinguished for general propriety, and devotion to study. An indiscreet remark that one of the tutors was "a substitute of grace as the choir," led in 1742, to Brainerd's expulsion. He continued without interruption the study of divinity, and having been licensed to preach, he received from the Scotch Society for promoting Christian knowledge an appointment as their missionary to the Indians. In 1743 he labored with a Kananeck tribe and the Delaware Indians. Receiving ordination in 1744, he settled in Crosswick, N. J. His Indian interpreter, having been converted, proved a most valuable assistant. Deep impression was made upon his savage hearers, so that it was no uncommon spectacle to see the whole congregation dissolved in tears. In the course of a year not less than seventy-seven Indians were baptized, of whom thirty-eight were adults, and maintained a character for Christian consistency. Leaving this little church under the care of William Tenney, Brainerd repaired in the summer of 1746, to the Susquehanna tribe of Indians, but his previous labors had much impaired his health

MIND AND MATTER.

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One $\frac{1}{2}$ hour, " " " " " 3.00"THE NEW RELIGION" AS DEFINED BY PROF.
J. R. BUCHANAN.

It is not necessary to remind our readers that by public outgivings by Prof. Brittan, Buchanan and Kiddie that a movement is on foot to establish a new religion that is to swallow the Spiritual movement, and take the place of all other religions. It is very true that this scheme is preposterous, but, it is none the less coquettish, and none the less calculated to operate most detrimentally to the progress of Spiritualism, as it is brought to earth from the spirit-world. We have called upon those who are engaged in this sectarianizing movement to state what religious dogmas they intend to prescribe as the limitations of Spiritualism. Prof. Brittan says nothing, Prof. Kiddie says nothing and Prof. Buchanan is the only one of the triumvirate who deigns to let us know anything upon the subject. In the *Banner of Light* of the 22d inst. is a lecture by Prof. Buchanan, entitled "The Old Religion and the New." We will give our attention to "The New Religion" as defined by Prof. B. He says:

"I come to find the way to a higher evolution of humanity. I come to demand the realization in life of Divine Love as taught by Jesus, and ignored by the church, and to teach the principles, methods and practices by which that life is to be obtained."

Well, that is modest, to be sure. Prof. Buchanan will have no Divine Love except as taught by Jesus. The great Universal Father and cause of all things may teach Divine Love in vain, so far as Prof. Buchanan is concerned, but if it does not square with what he imagines were the teachings of Divine Love, as taught by Jesus, he will have none of it. For our part we know of, and can conceive of no other Divine Love than that which generally exists between parents and children, husband and wife, friend and friend, and we have no idea whatever that the teachings of Jesus, or any other real or imaginary being, ever had anything to do with creating or impeding the operation of that law of Divine Love. It would seem, indeed, that Prof. B. had lost all confidence in the judgment and discretion of the All Father as to the amount of Divine Love that it is proper for him to give off in the interest of poor humanity. The learned and devout professor has discharged the creator as unfit to direct and manage his creation and has put the whole business in the hands of Jesus. Now, let us see what kind of Divine Love Prof. B. and his Jesus would substitute for the natural and genuine article. In Matt., chap. x, 32 to 40, this Jesus who taught the kind of Divine Love that Prof. Buchanan tells us he comes to demand the realization of, is made to say:

"Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven."

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (There is Divine Love for you with a vengeance!)"

"Think not that I am come to send peace on earth; I came not to send peace but a sword."

"For I am come to set a man at variance against his father, the daughter against her mother, and the daughter-in-law against the mother-in-law. And a man's foes shall be they of his own household."

"He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

"And he that does not take his cross and follow after me, is not worthy of me."

"He that findeth his life, shall lose it; and he that loseth his life for my sake shall find it."

"He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me."

Now, if ever Jesus taught any kind of love, Divine or otherwise, he taught what is contained in the above charge to his disciples. That love appears to us very much as hatred of everything like that Divine Love which is within every sentient soul. We are amazed that Prof. Buchanan, a naturally warm-hearted, kindly man, should seek to revive a teaching that is so at variance with every principle of natural justice and the teachings of Modern Spiritualism. But Prof. Buchanan may say with Mr. Hollister, "I don't accept that" as the teachings of Jesus, he never taught that. We know that he did not; for no one outside of the influence of the Christian priesthood, who put those words into the mouth of a fictitious person, would be so heartlessly selfish as they make their mystical idol appear to be. Indeed, we are prepared to show that Christianity as contained and taught in the writings known as the New Testament, is the religion of essential selfishness, and not of love to God and man. Prof. Buchanan proceeded to say:

"In looking over these eighteen centuries I see nowhere a wise and proper attempt to incarnate in life the Divine law that was given once in Palestine."

What ought that to teach Prof. Buchanan? If he was a thoughtful and reasoning man and not a utopian sentimental, he would reach one of three conclusions from that statement of the case. First,

that no Divine law was established in Palestine eighteen hundred years ago; second, that no Divine law can be incarnated; or, third, that the Divine law in question was a Divine fizzle; and having reached one of those three conclusions, if he was the profoundly sensible man he claims to be, he would not be guilty of the folly of attempting to incarnate something incapable of incarnation. But, when men, whether great or small, undertake to represent the divine, in nature, they do cut some fearfully absurd mental antics. That Prof. Buchanan is no exception to this invariable rule read the following:

"The followers of Jesus have signally failed to embrace and comprehend the essence of his feelings. Changed as it was essentially by the first apostles, it has been changing ever since," etc.

If that is so, what does Prof. Buchanan know about what the teachings of Jesus were eighteen hundred and fifty years ago? We think the least said about such changeable teachings being Divine law, the better for the reputation of the advocates of that teaching. Dr. Buchanan says:

"But the Jesus of Jerusalem is to-day a living teacher with more power than he ever exercised on earth."

Prof. Buchanan will excuse us, we hope, when we give it as our opinion that he knows as little upon that subject as he knows about "the Divine law that was given once in Palestine." We venture to say that Prof. Buchanan cannot adduce the first fact to prove the truth of that assertion. Again Prof. B. says:

"Men are learning that the great spirit-world of which the Bible speaks is not a theological fancy, not something remote as the stars, about which they may possibly learn something if they survive the change of death, but that it is a present reality, and one of the grandest realities of life."

Now, right here, we stop to inquire what words or hint ever fell from the lips of Jesus or were ever put into his mouth by those who pretended to record what he said, that had the least tendency to disclose that fact to humanity? Prof. Buchanan will you point to it? We defy you to do it. We defy you to show where the Bible speaks of "the great spirit-world," which Modern Spiritualism has made manifest to those not blinded by the false teachings of that Bible, in relation to the after or immortal life of mankind. When Prof. Buchanan and his associates in the getting up of "The New Religion," do either, there will be some show of propriety in their trying to degrade Spiritual truth to the level of theological speculation and fable; not until then. If Jesus was the medium, these spiritual admirers of him claim, can they deny that he was as great a mediumistic failure as were the witches of Old and New England, who did not know what was the matter with them, or who controlled them; and must they not admit that if he did know who and what the influence was that manifested through him, that he had not the honesty to tell it to his fellow-men. In either case we see no reason to make him a special object of mediumistic regard. If you must have a medium-god to worship, we think you are under the most imperative obligation to drop Jesus, and set up the original evangelist of Modern Spiritualism—Mrs. Jenkin nee Katie Fox. Prof. Buchanan says:

"Religion, in its full perfection, is inspiration. Christianity is pre-eminently the religion of inspiration, and now that inspiration has become so widely diffused, we are to have a resurrection of Christianity from the tomb in which it has so long been lying in a dormant state, while the Christianity of war and mammon ruled the world."

We think that as that "religion of inspiration" has remained so long dormant in its tomb, that it is not worth reviving, now, when Modern Spiritualism is so gloriously carrying forward the work it was impotent to do. Better nail down its coffin-lid and put it away for the sleep of oblivion that awaits all soulless things. Prof. Buchanan says:

"I speak for him (Jesus), and I speak for that science which is the voice of God in man—the science of Anthropology—when I say that there is a higher life to which we may all aspire, and I beg you all to go with me in the pursuit of that higher life."

What Jesus or Anthropology have to do with Modern Spiritualism is something that Professor Buchanan would do well to tell those whom he invites to follow him. Down this way, when a man says he is the mouth-piece of Jesus Christ and God, we have a medical inquest in the case, to determine whether the patient is curable or not. We trust the Christian enemies of Spiritualism will not charge Prof. B.'s misfortune to the latter, for it is clearly a case of Jesus Christ on the brain with him. Prof. Buchanan says:

"The Christianity of gloom and self-torment is buried in the past. *The Christianity of the future will be a march to paradise.*"

We don't know about that, Professor. It looks too much like a march to the lunatic asylum. We have heard just such expounders of Christianity as you are, hold forth in Dr. Kirkbride's beautiful grounds west of the Schuylkill. Says Prof. B.:

"The purpose of my discourses is to unfold before you the system of religion which God designs for the future condition of the perfect man on earth."

Is that the talk of a rational mind? And this is one of the three men who have set about founding "The New Religion," which is to be tacked on to Modern Spiritualism. This thing can't be done, gentlemen, depend upon it. The old *Banner of Light* may lend its columns to Professors Brittan and Buchanan to help them to commit this desecration of Spiritual truth; but we assure its proprietors that they will rue their folly. We did hope that Mr. Colby would at least show a little manly independence in a matter that so intimately concerns the harmony of Spiritualists. As he publishes Prof. Buchanan's lecture two months after it was delivered, without a word of explanation or objection to its inculcations, we can infer nothing else than that the *Banner*, under his direction, will be the organ of "The New Religion." We regret this, Bro. Colby; but if it must be so, so be it. We will know just where you stand and act accordingly. As for the alive,

wide awake, fearless and out-spoken *R.-P. Journal*, notwithstanding Mr. E. V. Wilson's blandishments and wiles, has not a word to say about the miscegenation scheme of the New York Trinity. We ask Mr. Wilson if it does not look very much as if Col. Bundy was trying to turn the miscegenation water of the three wise men of Gotham, and their friends, into his channel to grind his grist with. Mr. Wilson, watch him.

Spiritualists, the cause you have at heart is being endangered by those in whom you have placed your trust. "The mamon of unrighteousness" has taken possession of them. There is no time to be lost. Stand not by and see the overthrow of the last hope of enslaved humanity. When men high in your confidence and trust seek to arrest and put bounds to the work of the spirit world, it is time that every true Spiritualist should call a halt to that folly. Speak out and thunder your protests against the contemplated treachery. Spiritualism is not Christianity, and all attempts to make it appear so, is so far treason to truth.

The banner of Modern Spiritualism is the white emblem of truth, and its waving folds must not be tarnished with the polluting stains of theological corruption. "Hands off, gentlemen; you will find that there are enough true hearts and strong arms to shield that banner from your sordid grasp. Rally to the defense of that banner, friends, as you would to the defense of all that is most dear to you; and never again will traitor hands be raised against it.

In an article from the pen of Prof. Brittan, as Editor-at-Large, published in the *Banner of Light* three months ago, Prof. Brittan declared it to be his purpose to bear the white banner of Spiritualism into the camp of the enemy. In his conduct, since, in connection with what he and Professor Buchanan calls "The New Religion," Prof. Brittan has shown that he meant just what he said. Again we assure him that he will not be permitted to do anything of the kind. If these learned men want to go into the camp of the enemy, we will not object, for there is where they properly belong; but they cannot carry Spiritualism there. Spiritualism has become too ponderous a body to be borne anywhere from the precise place in which it stands. It is vastly more firmly-fixed, than the rock on which, it has been falsely said, Jesus Christ founded his church.

REPLY TO ALONZO G. HOLLISTER'S ARTICLE
"JESUS OF NAZARETH."

In response to our challenge to Christian believers, of every phase of doctrinal Christianity, to demonstrate that such a man as Jesus Christ ever lived, Mr. A. G. Hollister, of Mt. Lebanon, Columbia Co., N. Y., has asked us to give him a hearing on the question, as to the personal existence of such a historical character as Jesus Christ. We cheerfully do in the hope that truth may be advanced thereby.

Mr. Hollister sets out by saying, "The direct knowledge of the life and doctrine of Jesus, is derived almost exclusively from the writings of the New Testament, particularly the four Gospels." Mr. Hollister might well have said that all that is told of Jesus is contained therein. The question then narrows itself down to a very few points which remain for determination in order to reach the truth concerning those Bible recitals. The first point which Mr. Hollister presents, is the fact, that learned men who have clearly examined the subject say: "The genuineness of these four narratives (the Gospels) rests upon better evidence than that of any other ancient writings." It is sufficient answer thereto, to merely state the well known fact, that from the time of the inception of those Gospel writings all the way down to the present time, many of the most learned, and thoroughly informed men concerning the religions of the past, have denied the genuineness of those narratives, and have declared them to be but a jumble of the religious ideas, which prevailed prior to, and down to the time when those writings are supposed to have been first produced.

No one can read those Gospel narratives and not see that they are an attempt to arrange and systematize the religious dogmas and doctrines of the ancient Egyptian, Persian, and Hindoo religions, so modified and changed as to better conceal the nature and objects of those narratives. Time and space will not suffice for us to go into a complete demonstration of this fact, which those Gospels contain within themselves. We must be content for the present to say that there is not a doctrine, dogma, ordinance, ceremony, designation of deity, form of prayer, or religious observance, mentioned in the whole bible, that is not substantially copied from some older religious system; and which was not inculcated as the genuine original teachings of other supposed founders of religion than Jesus Christ. If Mr. Hollister, or any other Christian believer, can point out any one that is entirely original, we will then concede that he has done something towards establishing the genuineness of the four Gospels. Not otherwise.

Mr. Hollister quotes Dr. Lardner, author of a work on the "Evidences of the truth of Christianity," as saying: "We have express and positive evidence that these books were written by those whose names they bear. It is the concurring testimony of early and later ages, and of writers in Europe, Asia and Africa, and of men of different sentiments in divers respects." Say that this was so, how could it in the least establish the genuineness of those narratives? They purport to be genuine narratives concerning the life and teachings of Jesus. In order to show that they are genuine, and what they purport to be, it is necessary that the statements they contain must be true and not fictitious, or plagiarized from prior writings. This Dr. Lardner most signally failed to do, as any person will see who reads his work.

Indeed many times that learned man was forced to admit the inadequacy of evidence which he adduced to make out his case.

Mr. Hollister quotes Dr. Lardner, author of a work on the "Evidences of the truth of Christianity," as saying: "What proof have we that the works of Plato, Aristotle, Cicero, Varro, and other profane authors, (think of it!) The Christian, St. Austin, calling those great Greek and Roman children of divine inspiration *profane authors!* What a perversion of language! were written by those whose names they bear, unless it

be that this has been an opinion generally received at all times and by all those who have lived since the authors." Let us see how well he reasoned. Who ever seriously questioned the authenticity of the writings of those great masters of Greek and Roman thought? No one. But even if that had been the fact, what difference would it have made as to the merits of the writings attributed to them? None whatever. It is the genius which those writings display that gives them their value; and their authenticity, while a matter of interest, is of no essential importance. Neither of them claimed to be the oracle of the God of the Universe, although the inspiration which characterized their utterances was in no respect inferior, and in most respects superior to that attributed to Jesus Christ. Not so with the things attributed to Jesus. These, it is claimed by Christians, derive their special importance from the fact that what he taught was essentially obligatory on account of its especially divine origin. We do not think that St. Austin could have reasoned more weakly. That this was so, we need only cite the passage from Mosheim's ecclesiastical history, which Mr. Hollister quotes. It is this: "Before the middle of the second century, the greatest part of the books of the New Testament were read in every Christian society throughout the world and were received as a divine rule of faith and manners." Mark they were not read as a *human rule of faith and manners*, as were the teachings of Plato, Aristotle and other Greek sages, but as a *divine rule*. It is the proof that there was anything especially divine about the narratives, called the Gospels, that we have asked for, and that we hope Mr. Hollister will furnish us if he can.

In regard to the utter failure of the teachings of the Gospels, which Mr. Hollister admits and so scathingly presents, we let it pass with the simple remark that being so signal a failure, it is of little practical importance to determine whether it was a divine failure or a human failure. Having been an admitted failure for nearly two thousand years we think it is about time sensible people should be willing to try something better suited to success.

Mr. Hollister, seeks to show, as many have done before him, that the influence of the Gospels has caused the advance and civilization of the human race to the point that has been attained. We hold that it is easy to show that the state of civilization attained has been owing solely to the influence of the unwise and depressing inculcations of those Christian writings. We ask Mr. Hollister if it is not a fact that when so-called Christianity arose, it found the world thrilled, as it never was before, nor has been since, by the genius of those grand minds that rendered forever illustrious the advanced civilization and mental and spiritual refinement of Greece and Rome? Who can look back without regret upon the decline and fall of Roman civilization as the cloud of Christianity rolled over it? Who can fail to mourn over those lingering centuries of mental and moral darkness that reigned whenever the teachings of the Gospels were proclaimed as of divine authority?

Who can fail to trace the benumbing influence of a moral system, the whole tendency of which was to antagonize the natural and therefore the divine tendencies of the human soul? Who can forget the desperate and painful struggles with Christian intolerance, through which general education and knowledge, in all departments of human inquiry, have had to fight their way; and through which the teachings of the spirit world is to-day, step by step, advancing. Not to the teachings of the Gospels is to be attributed the mighty progress of today, but to that inspirational influx to the human soul from ascended sages that moved the minds of the benefactors of their race, in all ages of the world's history, to seek to elevate and bless humanity, by living the religion of truth. When Mr. Hollister has explained the cause of the utter obfuscation of the glorious attainments of "Pagan," Greece and Rome on any other theory than of the moral corruption and ignorance which attended the growth of Christianity it will be time enough for him to claim, for that scourge of the human race, the glorious attainments of the civilization of the present age. Until he does this he will not have established the point at which he aimed.

Mr. Hollister says: "The Gospel narratives are largely corroborated by Acts, written by Luke, and by the epistles of Paul, Peter, James, Jude, John and the book of Revelations making eight contemporary witnesses, six of whom had a personal acquaintance with Jesus, and one of the others mediumistic knowledge." We would like to see the like in any one of the epistles referred to that says the writers of those epistles or any of them ever had any personal acquaintance with Jesus. We shall briefly show this to be the fact. Of this corroborative proof of the genuineness of the Gospel narratives the first is Acts or the fifth book of the New Testament. What is known of that production? It is supposed to have been written by Luke, the author of the third Gospel. This is not known, however, and most probably never will be. Everything concerning the time and place when it was written are as uncertain as is the identity of its author. It is an anonymous production and therefore its authenticity is beyond our reach. We cannot see how such a book can corroborate anything. If Luke was its author it certainly can have no value as corroborative proof of the truth of the third Gospel, provided Luke was the author of that Gospel. To show how little is known regarding Luke we quote the following Christian admission: "All that can be certainly known of Luke must be gathered from the Acts of the Apostles and the Epistles of Paul. This is not known, however, and most probably never will be. Everything concerning the time and place when it was written are as uncertain as is the identity of its author. It is an anonymous production and therefore its authenticity is beyond our reach.

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In relation to the Epistles of Paul, which friend Hollister cites as corroborative proof of the truth of the gospel narratives; it is admitted by Christian authors, that all that is known of his life and labors is contained in the Acts of the Apostles, and in the Pauline Epistles. This fact of itself is sufficient to raise the question, whether any such man as Saul of Tarsus lived. It will be remembered that prior to the alleged conversion, of the reputed author of the Epistles of Paul, he was known as Saul, but that afterwards he took the name of Paul. It is not surprising that that change of name was said to have taken place at that particular time. Tarsus was a Syrian city, in the midst of the influences that attended the Zoroastrian

sun worship of the Western nations of the then civilized world. *Sol* was the designation of the sun in the Latin tongue, while in Greek mythology, *Apollo* was the name given to the sun-god; also characterized as *Pollux*, one of the *Dioscuri*, or the Sun in the season of his most productive power, abbreviated into the single syllable *Pol*. It is a well determined fact that the great London Cathedral, dedicated to St. Paul, is on the precise site of a Roman Temple, dedicated to *Pollux*, one of the celestial twins. Besides, the *Saul* and *Paul* of the *Acts* and *Epistles*, was said to have lived and flourished at the same epoch, and in the same regions of the earth, as did *Apollonius* of Tyana. The further fact that while contemporaneous writers all concur in establishing the historic character of *Apollonius*, and that none of them so much as mentions *Saul* or *Sol*, or *Paul* or *Pol*, tends strongly to show that *Paul* was the *nomen-de-plume*, assumed by some writers who lived long after the scenes and events that he relates, could have taken place. The author of the *Epistles* attributed to *Paul*, being wholly unknown, and the *Epistles* themselves being manifestly an attempt to substitute for the spiritual facts, on which all religions are based, a dogmatic, doctrinal, speculative and deluding transcendentalism, which defies the analysis of reason, and the comprehension of even the most trained minds. It is not pretended that *Paul* saw or conversed with Jesus, while the latter was in mortal form, nor does he deign to tell us the sources from which he obtains his knowledge of the incitements that he dogmatically insists were the divine commands of Jesus. This is a peculiarity of all the so-called Christian canonical writings, little or no reference is made to the sources of the information that they purport to give, and nearly in every instance where the authors of them depart from that general rule, the sources referred to are beyond reach. That *Paul* was not "the servant of the most high God," is very certain, if we may credit a part of the account given of his earthly doings, in the *Acts* of the Apostles, for chapter xvi, 16 to 21, it is said:

"And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her master much gain by soothsaying. The same followed *Paul* and us, and cried saying. These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But *Paul* being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

"And when her masters saw that the hope of their gains was gone, they caught *Paul* and *Silas*, and drew them into the market place unto the rulers, and brought them to the magistrates, saying, these men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans."

We cannot think so meanly of any person as we would have to do, if we thought *Paul* would in the name of Jesus Christ, or any other name, thus seek to destroy a truthful medium, and one through whom one of his own attendant spirits announced his mission and official character. We can only conclude that *Paul* knew the controlling spirit lied, and hence, by his superior power of will, exercised the untruthful spirit. After this repudiation of the divine authority claimed for him, by *Paul* himself, we do not see why we should regard him as such a divinely illuminated person as his religious followers have always considered him to be. It is conceded by all competent critics, that the writer of the *Pauline Epistles* was not a Jew but a Greek, and used the Greek tongue with a perfection that no Jew ever attained. The *Acts* of the Apostles and the *Epistles* of *Paul* being therefore, unauthentic they amount to nothing as proof of the truth of the Gospel narratives.

In regard to the two *Epistles* of *Peter*, it is very certain that they were not written by the *Peter* of the *Gospels*, for we are assured that the latter was not a man, but a rock, and the rock on which the whole Christian edifice is erected; and no one ever knew a rock to write epistles. It is very certain then that the writer of the *Epistles*, attributed to that rock was not personally acquainted with *Jesus*.

The *Epistle* of *James* it need only be said that no one certainly knows when it was written, where it was written, by whom it was written, or to whom it was written. It is therefore of no authentic value as proof of the truth of what it treats of or refers to.

The same obscurity as to the authorship and time and place of the writing of the *Epistles* of *Jude* exists. It affords no proof whatever of the truth of the *Gospel* narratives.

The three *Epistles* attributed to *John*, are purely anonymous, and being so, it cannot be said, that the author or authors of them ever were personal acquaintances of *Jesus*. The author or authors of two of them held the rank of *Elder*, and not that of *Apostle*, as therein claimed.

The book of *Revelations* is a purely imaginative allegorical exemplification of the mystical meaning of the gospel modifications of the Oriental pantheistical theologians on which those gospels are based. There is nothing in that canonical book that has any relation whatever to the life of and history of *Jesus Christ*, or to any other historical character, or to any historical event or series of events.

We have not been able to find that *Talmudic* proof to which friend Hollister alludes, as related in *Peebles*' "Corner Stone of Spiritualism," and therefore are not prepared to test its weight. We regret he did not cite the testimony he referred to. As to the remark of *Newton*, "I find more marks of authenticity in the *Bible* than in any profane history whatever," is of no special importance. It is the opinion of one who was not especially particular as to the positiveness of the evidence on which he based his religious convictions, faith having more to do with them than exacting reason. The opinion, or rather the belief, of *Grotius* was of no more value. We do not know what *Seutonius* testified in relation to the existence of *Jesus Christ*, but we do know that neither *Tacitus* nor *Pliny* ever testified to the historical existence of such a man or God as *Jesus*, or as to the existence of a Christian sect, when they lived and wrote. In regard to what has been attributed to *Josephus* and *Celsus*, it is a well ascertained fact that those authors were made to say what little is attributed to them by forged interpolations in their writings by Christian copyists, who felt the necessity there was for some contemporary evidence of the probable truth of the *Gospel* narratives. We have, as we said before, never heard of the existence of *Julius* and *Augustus*

Cesar, nor that of *Cato* nor *Cicero*, nor that of *Virgil* nor *Horace*, questioned. Such is not the case with *Jesus Christ*. His existence has been not only questioned, but positively denied, continually, from the time it was first asserted that he lived and had a personal history.

Paine's opinion that *Jesus* was "an amiable man" amounts to nothing, since he showed that there could be no truth in the personal accounts regarding him, as set forth in the *New Testament*. So with *Rosseau*, *Bishop Watson*, *Archibald Alexander*, and Professors *Gregory* and *Fisher*; their faith, belief and opinion cannot be made to take the place of historical facts nor rational evidence. Theory, speculation and conjecture can never take the place of authenticated facts in the determination and elucidation of that which is true, and especially that which is claimed to be certain and unquestionable truth. We therefore dismiss that part of friend Hollister's essay as irrelevant.

Equally irrelevant do we regard the negative testimony of returning spirits who have failed to find that *Jesus* whom they were taught to lean upon for salvation. That testimony amounts to nothing more than the demonstration that the *Jesus Christ* that they had been taught to love and venerate as their exemplar and savior was of no avail to them in spirit-life.

In the case of the spirits who return, and through Mr. *Colville*, or any other medium, testify that they have seen *Jesus* and conversed with him in the spirit-world, their testimony is worth no more than those who deny that any spirit has ever seen or conversed with such a spirit as *Jesus*. Nor is it of any especial importance one way or the other, as *Jesus* is, in the former case, sharing the lot and destiny of common humanity. That the spirit referred to, as testifying to the personal existence of *Jesus Christ* through Mr. *Colville*, testified to much more than he knew, is manifest from this statement which friend Hollister quotes: "Jesus in the spirit-world to-day is looked upon as the Ruler of the earth, as the guiding Angel of the present Dispensation, surrounded by an innumerable company of angels who constitute the Christ sphere." Now we know that to be positively untrue, for it is the overwhelming testimony of returning spirits that *Jesus* neither rules the spirit-world nor ever ruled the earth. That spirit, by that statement, shows his recklessness of veracity. The man or woman does not live, who is possessed of sound reason, who does not know that no *Jesus*, as man or spirit, ever ruled the earth. The statement is self-evidently false, and as it is a safe rule to judge him who is false in one thing as unreliable in others, we think the testimony of that spirit is untrue. The only safe rule with testimony is to try the spirits who testify, whether they be good or evil. We do not think Prof. *Buchanan* knows any more about the matter than the spirit who so autocratically and dogmatically asserted the rule on earth of the spirit *Jesus*.

Up to this point of friend Hollister's affirmation of the historical evidence of the existence of *Jesus*, we have failed to find the first particle of unquestioned and unquestionable proof. It has been the unavoidable necessity of Christian controversialists that they have been compelled to resort to apology and excuses for the evidence on which they base their dogmatic assertions of the personal existence and teachings of the man *Jesus*, whether as the exemplar, the savior, or the ruler of mankind.

We consider that friend Hollister surrenders the whole ground when he says: "We do not claim for the *Scriptures* infallible correctness in all points for what human production, even with the aid of Divine inspiration, can be more perfect than its authors and manifesters; or that will relieve us from the obligation to exercise our best reason and judgment with prayerful dependence in Divine Wisdom in what we receive from a spiritual source?" Therefore we do not consider the institutions of this god-favored land are not in danger from these ecclesiastical foes of liberty and human brotherhood?

Bishop *Shanahan*, we are told, founded his discourse upon the words of *St. Matthew* as contained in the last verses of the 28th chapter:

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you all days, even unto the consummation of the world."

"We are told," said the right reverend speaker, "in the few graphic words of to-day's gospel, how the Divine Lord would perpetuate His word for the salvation of the world, how He would teach all nations the power, how He would have them reveal, He would not only have them to teach the truths He had imparted, but also to observe all things whatever I have commanded you, teaching them that He would never forsake them. The Apostles therefore, entered upon their holy labors with the sanction of *Jesus Christ*. Had they gone of their own wishes their mission would have been a failure. Put vested with authority, the world bears witness to what they accomplished, *So the Church, the image of the kingdom of God was founded*."

"The Church," said he, "is granted a sovereign support of unity and sanctity. It is sacred in Christ in its means of sanctification. Its constitution is His work in all of its essential features. The Apostles did not choose him. He chose the features. The Apostles vested them with the power to disseminate His word. *This hierarchical power has been transmitted by the Apostles to their successors to instruct the Church after Christ, its perpetual model.* The grand scene before us to-day, the large assemblage of distinguished prelates and clergy bear witness to the greatness of the Church. We come not here to show, but for the indifference and purity of doctrines, sending their decrees and resolutes, not to the American or any State government in this land for approval, but to the Pope of Rome, whom they declare to be the *Supreme Pontiff*, and the right ruler of American citizens, not only in their religious and spiritual duties, but in their temporal and civil duties as well. Remember they quote the words which they put into the mouth of their Christ, *"All power is given unto me in heaven and in earth,"* and claim that they have rightfully succeeded to that power, and you will then see that these impious, selfish and ambitious men aim at nothing less than to establish the papacy on American soil. This is the issue they present to American citizens. Fail not to accept it, and trample it under foot if you value the peace and prosperity that has attended the career of this great republic. Let the papers that dare to publish such infernal enmity to republican government without a protest be made to understand that their treachery to human freedom shall not profit them. Shun and spurn them as you would a Benedict Arnold or a Jefferson Davis. But let us hear this Catholic bishop a little further.

A Congress of Liberals of all nations outside the Church, whatever may be their shade of belief or non-belief, will assemble in Brussels some time during the summer (day not fixed). From present appearances the Congress is likely to have a number of American delegates, and we trust they may be men and women with backbone and without the least inclination to truckle to church popularity and self-aggrandizement, but ready to do right under all circumstances, and stand on the side of liberty and progress, though they may have to stand alone. The fact that we have a host of men and women in all parts of the world who sympathize with us, thinking and feeling as we do, and who are straining every nerve and thought to be freed from the mental slavery of the dismal and soul-shrinking dogmas of the churches, should inspire us to renewed efforts in the cause of mental freedom and self-emancipation.

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We know that this pretension on the part of these priestly monopolists of Christianity is only

A CATHOLIC SECRET COUNCIL.

There is now assembled, in Philadelphia, an Ecclesiastical Council of the head dignitaries of the Archdiocese of Philadelphia, who have been called together by Archbishop Wood, to take action in relation to matters plainly intimated in the following extract from the report of the Jesuit organ, *The Times*, of this city. That paper says:

"True, there can be no new dogma declared by this or by any other than an Ecclesiastical Council, nor can the body discuss even remotely any question of doctrine; nevertheless the proclaimed positiveness of the Church in all matters of religious belief is so fixed and so universal that when after a long interval of provincial ecclesiastical administration, conducted without any general conference or council of the diocesan heads and advisory theologians, a gathering like that now in the Cathedral is brought about—even though its authority must be limited to church discipline in its particular application to the various bishoprics represented in the Council—there is suggested an idea of change and of necessity for summary action with reference to existing local imperfections or evils which at once excites the interest of the public in general and of Roman Catholics in particular. Moreover the interest usually attached to Provincial Councils is augmented on this occasion by the fact that the Archdiocese of Philadelphia is known to have exhibited special concern for the existence of things regarded as evils, either peculiar to the jurisdiction of its Metropolitan, or white of a character similar to that of troubles in other provinces, grown to such an extent in this Archdiocese as to demand, in the judgement of the hierarchy, the most effective remedial measures that can be employed. It may be mentioned in this connection, that if surmises should prove accurate, the Council will discuss among other matters, *Monic Maguire's mixed marriages and public school education.*"

On Sunday last a series of childish and barbarous ceremonies, analogous to the mummeries and pageantry that attended the heathen mysteries of the Sun-worshippers of Western Asia, Egypt, Greece and Rome, and the rest of Europe, was performed in the name of a Saviour, who "had not where to lay his head," in a Cathedral building that cost millions of dollars, wrung from the toil and sweat of the thousands of ignorant and deceived followers of the impious men, who thus profit by credulity, and superstitions fears of their impotent wrath. All this is set forth with the greatest particularity in the report of the Jesuit organ above mentioned.

After the close of that religious mockery, by pre-announced arrangement, Bishop *Shanahan*, of Harrisburg, preached a sermon which embodies undoubtedly the well-considered intentions of the Roman Catholic Church, not only in the Archdiocese of Philadelphia, but in the land of America. We do not think we can do a greater service—to our readers and the American people than to set forth some portions of that high-handed and intolerable impeachment of the principles that underlie the institutions of this only thoroughly tried republic. Friends, weigh well the import of these hierarchical incitements and feel if you can that the institutions of this god-favored land are not in danger from these ecclesiastical foes of liberty and human brotherhood?

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The Church and Christianity are one and the same thing—without the Church there would be no Christianity; the Church is an outward expression of God's kingdom. By founding the Church, Christ founded Christianity. Their identity is so clear, that to live in Christianity one must live in the Church." (Professors *Buchanan*, *Brittan*, *Kiddle* & *Co.*, we told you so. If you will not believe the priestly humbug, whose dogmatical example you seem so anxious to follow.—Ed.) "The Holy Catholic Apostolic Church. Christianity is merely an extension of God's Church on earth; *within it all is light and purity, outside it darkness.* What demonstrates the philosophy of Christianity, demonstrates the divinity of the Church."

We know that this pretension on the part of these priestly monopolists of Christianity is only

too well founded. It is for that reason we say, that Christianity is the greatest curse and delusion that ever held the world in mental and moral enslavement. Down with the church—down with Christianity—they are alike the foes of truth and of human welfare. We, in our heart of hearts, despise and oppose them both, and will do so until not a human soul, either in earth or in the spirit spheres, is any longer cursed with those religious delusions. Says Bishop *Shanahan*, "There is no true Christianity without the church. Both are the work of God." Well, if that be so, God made a worse fist of the job than he did when he turned the Devil and his legions loose to curse poor, ignorant and helpless human souls. We commend the following specimen of *Christian tolerance* to the "Shapers of the New Religion in New York." Professors *Brittan*, *Buchanan* and *Kiddle*, what have you to say in reply to this:

"Instead," says Bishop *Shanahan*, "of freeing people from the chains of ecclesiastical power, as they boast of doing," (other Christians than Catholics) "they expose themselves to the galling yoke of public opinion. Who can see the consistency of assumption of authority that conflicts with the rudimentary principles of their doctrines? Start with authority and logic and end with the Church and the Pope." *

* *"Tries not to teach unbelievers that the Scriptures were written but to explain orally the truth to those already in the fold of Christ."*

Then they are of no earthly account to us, and to hundreds of millions of others, for we are neither in the church nor will we ever be there. Bishop *Shanahan* says, "The *Scriptures* are received by all, just the same as anything else, as a matter of faith." Honest Christian he is. If the three New York professors were only a tithe as honest we would hear less from them about that "New Religion" movement in which they are engaged. As a matter of course, the sacredness of *Scripture* must be a matter of faith, and very foolish faith at that, for Bishop *S.* admits no one can know anything about such a meaningless mass of nonsense. He says, "Without the Church and the Holy Ghost we may look upon the *Scriptures* as hieroglyphical records, to be interpreted as the figures on some ancient Egyptian monument or reliqu of remote ages. There is no solid Christianity without authority, and without authority there is no Church." The Bishop asked very pertinently, "What business has any one to attempt to teach religion without authority?" Will the Evangelist, Prof. *Buchanan*, answer that question? You have undertaken to teach religion. Have you any authority for your conduct? If so, what? We want to know. If we must have a church, and must have Christianity, and must have religion, we do not see that we want any change, and we call Prof. *Buchanan* and his associates, in the New Religion matter, to order. Bishop *Shanahan* has the floor decidedly, and we hope he will not yield it to the Brooklyn "New Religionists" or any

A SPIRIT PREDICTION IN COURSE OF FULFILMENT.

In a communication avowedly prophetic, purporting to be from the spirit of P. B. Randolph, given on November 13th, M. S. 32, through James A. Bliss, while entranced, was the following prediction.

"In a few months there must be a division which will continue for a short season, until the man of sin, who has dared to raise his voice against high heaven, and blaspheme in unholy language, shall be destroyed. That man of sin has been developed, &c. * * * He has risen and is speaking lies in hypocrisy, with a soul shrunken in selfishness. Truly this is the Babylon, the mother of harlots, that will be destroyed by the brightness of the coming of the new dispensation. The division will continue for a season, until the heads of hypocrisy have been fully developed and destroyed. Then will come to pass the time when the combatants shall sue for peace. A settlement of differences will then be made—a new, now silent class of workers will come to the front and be perfectly revealed as the friends of truth and the new dispensation. These shall insist on the supremacy of the spirit-world to control the matters connected with earth-life, that directly concerns them, as spirits, and the development of the spiritual in earth-life. These shall insist upon the right of the spirit-world to regulate its own affairs without the interference of the ignorant in earth-life."

Can there be any question that this prediction had relation to the movements of Col. Bundy, Emma Hardinge-Britten, William Emmett Coleman, the Brooklyn Bundyites, the Philadelphia Bundyites, E. V. Wilson and others, who are identified as in sympathy with Col. Bundy, in his relentless war upon spiritual mediums, on the one hand; and to Professors Brittan, Buchanan and Kiddle, the editor of the *Banner of Light*, and others, that are trying to turn back the cause of Spiritualism two thousand years, by tacking it to a theology that was designed to prevent the truth of Spiritualism from ever being known.

As the prediction has thus far been so singularly and unexpectedly fulfilled; it is not unreasonable to anticipate the predicted outcome of the division that those persons have sought to create; by attempting, in every possible way, to take the control of the spiritual movement out of the hands of the spirit-world, where it originated, and through which it has thus far been carried forward against all opposition.

We assure these infatuated people that they are not warring upon mediums, and against persons who are insisting that the spirit-world shall control the spiritual movement, but on that spirit-world itself. We are amazed that they do not see and realize this, and cease their puny opposition to a power that it is not in their power to resist. Friends of truth stand by the spirit benefactors that have given you the truth, so long buried out of sight by selfish and impious men, and help to hurl back all who would again drag it down to subserve the selfish interests of the few. See that no barrier stands in the way of spiritual progress; down with all dogmas; down with all limitations to the outgoing of truth; down with all creedal limitations; down with all usurpationists; down with all monopolists; down with all individual leadership; down with all class control; in Spiritualism, as in every other line of human thought and action. When this policy is once established so firmly that it cannot be arrested or interfered with, then and not until then will Spiritualism become the universally recognized truth and power that it will surely become. Trust the spirit-world, not individual spirits, and rest assured that in the aggregated wisdom of that supernal sphere of life, you will find the perfect wisdom of the Divine mind.

EDITORIAL BRIEFS.

MISS H. LANE, magnetic physician, formerly of 131, Mt. Vernon street, has left the city for the summer.

HORACE M. RICHARDS, our valued poetical contributor, has resumed his former profession of spiritual and magnetic healer in Springfield, O.

The camp-meeting of the Michigan State Association of Spiritualists and Liberalists will be held in connection with the semi-annual meeting at Battle Creek, August 13th to 23rd.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their third annual camp-meeting at Seneca Park, near Bonair, Howard County, Iowa, commencing June 30th and ending July 4th or 5th.

Mrs. JAS. A. BLISS has discontinued her seances at this office for the season. She will hold seances at the Creedmoor Park Camp meeting, and spend the remainder of the summer at Springfield, Massachusetts.

The Word, endorsing Mr. James A. Bliss, says: "Mr. Bliss is an admirable medium, has suffered imprisonment for his faith, and, as we have personal experience to know, with his control Blackfoot has wonderful curative powers."

DR. ROTHERMEL (Keeler & Rothermel) has closed his hair-cutting rooms in Brooklyn, in order to give his full attention to Spiritualism. He is now engaged wholly in advancing the good cause. Address him, in care of P. L. O. A. Keeler, 477 Fulton St., Brooklyn, N. Y.

The second quarterly meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Sampson Hall in Charlotte, Eaton County, commencing Friday evening, June 4th, and closing Sunday evening, June 6th. L. S. Burdick, President; Miss J. R. Lane, Secretary.

MRS. JENNIE JOHNSON, of Vineland, N. J., passed, suddenly, to a higher life, on Saturday, the 22d inst. She was a woman with high and noble aspirations, a generous heart, and she suffered greatly in endeavoring to carry out her sincere and earnest convictions of right.

THE SECRET OUT.—For the last three days we have been sweltering with a heat worthy of the infernal regions. We now understand the reason, for we learn from the hotel reports in the press that John Hotweather, from Cuba, is in town and stopping at the Bingham House. We protest and believe all good citizens should rise up and demand that he should leave town instanter.

WM. EMMETT COLEMAN, of California, offers J. H. Mendenhall \$500 for proof before a committee, to be named by Mr. Coleman, of the materialization of a square inch of cloth by a materialized form, which the committee shall declare to be of spiritual origin. Mr. Coleman must have a feast of plenty if he can thus barter away his money at \$500 a time.—*Celestial City*.

At the recent annual election of the Trustees by the Corporation of the United States Medical College of the City of New York, Mr. Andrew Jackson Davis was chosen as a Trustee of that institution. Of this prosperous College the distinguished surgeon, Prof. Robert A. Gunn, is Dean, and Prof. Alexander Wilder, the eminent scholar and writer, is Secretary.—*Orange (N. J.) Chronicle*.

NOTWITHSTANDING the persecuting course pursued by certain Spiritualists against mediums creating dissension and discord in our ranks, the cause is making great strides, not only among its adherents, but in private circles. From all parts of the country information comes of seances being held among lawyers, doctors and professional men. There never was a time when so much interest was manifested in the phenomena.

J. WM. VAN NAMEE, M. D., Pembroke, Genesee County, N. Y., writes: "We are having fine physical manifestations, flower showers, materializations, etc., besides test circles. We hold circles nightly, and give sittings, examinations, magnetic treatments, &c., during the day. Invalids and others desiring to stay at a quiet country place, where spirit intercourse can be had, will be accommodated on very reasonable terms."

MR. JAS. A. BLISS requests us to say to his large number of correspondents that they must have a little patience with him for a short time. He has employed an amanuensis, and hope soon to answer a large number of important letters that have accumulated upon his hands for the last month. He can be found at his desk at most any hour, night or day, endeavoring to keep up with the demand for Blackfoot's Magnetized Paper. Mr. Bliss is deserving of the success he is meeting with.

"LIGHT FOR ALL."—We have received Vol. 1, No. 1, of the above-named journal. It is published and edited in San Francisco, Cal., by A. S. Winchester, at \$1 per annum, and claims to be "devoted to the growth, attainment and perfection of the philosophy of Modern Spiritualism." The paper is well made up and filled with interesting reading matter. San Francisco needs a live Spiritual journal and we earnestly commend it to the Spiritualists of the Pacific slope, with the hope that it will be sustained; and we trust it will if the editor fills his part of the work by admitting phenomenal facts of Spiritualism to his columns on the same footing that he does the philosophy derived from those facts. Philosophy is good, but a fact is much better than a thousand fancies. Address A. S. Winchester, San Francisco, Cal. P. O. box, 1907.

The following spirit communication was received by the managers of the proposed Mediums' Camp-meeting, which may be interesting to the mediums who intend to be present at that meeting: "Me speak for big white band; me much big work for white medie. Big camp-meeting, much noise, big wampum come soon, fly on iron rail, pocket full of shinners. All medie work together, big wampum, me set'em on, me blow hard, much big talk, make'em come.—*Dancing Bear*." Accompanying the communication was a letter from the wonderful musical medium, Jesse Shepard, stating that he intended to be present at the meeting, and predicted that it would be a great success. With the help of these spirit friends we are certain that the flood-gates of the spirit-world will be opened at that meeting, and that all will be blessed who attend it.—*Lancel* in *Celestial City*.

A GRAND LIBERAL RALLY AT BELVIDERE, ILL.—There will be a Liberal Camp-meeting held on the Boone County Fair Grounds, at Belvidere, Ill., commencing Thursday, June 17, and closing Monday, June 21. It is expected to make that the largest Liberal gathering ever held in Northern Illinois or Southern Wisconsin. This meeting is to be conducted on the principle of a free platform, open to all phases of Liberal thought and belief or unbelief. The Liberals, Spiritualists, and all classes of free-thinkers in the entire Northwest are earnestly invited to turn out and come to this meeting. We have corresponded with nearly all of the best Liberal speakers in the United States in regard to being there to address you. Amongst whom we would name, Col. R. G. Ingersoll, Moses Hull, Leo Miller, W. S. Bell, B. F. Underwood, E. C. Walker and others. And not amongst the least in estimation of the free-thinkers of this country; that grand and noble martyr to truth, to free thought, free speech, free press and free mails, D.

M. Bennett, editor of the *Truth Seeker*, has been requested to be there. It is hoped that the entire Liberal press of this country will be represented at this meeting. There will be opportunity given to all Spiritual mediums who choose to come to hold seances. And a special effort is being made to have Mrs. Simpson, the flower medium, of Chicago, Ill., there, to give testimony to her wonderful medial powers. An effort will be made to procure reduced railroad fares and run excursion trains as far as possible for public accommodation. For further information address F. F. Follett, Rockford, Ill., P. O. Box, 263.

A Sensible Letter.

WAUKESHA, Wis., May 5th, 1880.

Editor *Mind and Matter*:

Your esteemed favor of the 3d instant is before me. I have to thank you for withholding my communication of March 30th, as on mature reflection, *MIND AND MATTER* is not published for the dissemination of party or political articles. Every possible deviation on your part as editor will be seized upon by the enemies of *MIND AND MATTER* to discredit it, hence you should be cheerfully allowed to dictate every article that comes to your hands for publication.

I feel a deep interest in the pending election, and feel at times that if the right men for President and Vice President could be placed in nomination, the people would come to the rescue and displace the present corrupt administration, and in their places have officers that will contend for "equal and exact justice to all men, special favors to none." Be assured I shall labor for that end as in the past. I have always been what is termed radical—since 1836, when Garrison declared war against slavery.

MIND AND MATTER is soon to triumph over all its foes and become the acknowledged champion of the spiritual movement in the United States. The last three numbers are telling ones on old theology. I shall remit soon again, and do the best I can to induce others to do likewise.

Again let me say, have no scruples as to the use of the waste basket; as you are the right man in the right place to make *MIND AND MATTER* what was promised it should be and will be in due time. I shall always communicate to you when I have matter that I think will be of interest to the readers of *MIND AND MATTER*; allowing you the largest liberty to withhold everything that in your judgment should be so disposed of. I have been in the harness since 1849, and have done what little I could to advance those great spiritual truths that to me are more than all things else.

It is late, and I close by wishing you abundant success in pulverizing creeds and dogmas.

As ever truly yours,

AMOS C. BILLINGS.

P. S.—Our worthy Bro. Geo. S. Norcross leaves Waukesha with his family for a home in California. I think the Santa Clara Valley is his destination. He says *MIND AND MATTER* will follow him, it being the only spiritual paper that tells the truth, the whole truth, and nothing but the truth, that he has ever taken. The Doctor leaves hosts of friends in Wisconsin, but will attract a like number wherever he goes. A more congenial climate is the cause of his going to California.

M. H. COLBY, Painesville, O., writes: "My wife says she likes friend Robert's style and must have his paper with the *Banner of Light*."

ALL PERSONS ACCEPTING ANY OF THE FOLLOWING MEDIUMS' OFFERS ARE NOT ENTITLED TO RECEIVE ANY OTHER PREMIUM THAT WE HAVE OFFERED IN OUR ADVERTISING COLUMNS.

R. C. Flower's Generous Offer.

FOR THE PURPOSE OF EXTENDING THE CIRCULATION OF *MIND AND MATTER*—THE BEST SPIRITUALIST PAPER WE HAVE—I MAKE THIS OFFER: ANY ONE SENDING ME TWO DOLLARS (MY REGULAR PRICE), AND WITH IT A LOCK OF HAIR, GIVING AGE, HEIGHT, WEIGHT, SEX, TEMPERATURE OF SKIN AND FEET; WITH TWO POSTAGE STAMPS FOR ANSWER; I WILL GIVE THEM A THOROUGH EXAMINATION OF THEIR CASE; ALSO FULL ADVISE AS TO WHAT COURSE THEY HAD BEST PURSUE; AND I WILL SEND YOU THE TWO DOLLARS TO PAY THEIR SUBSCRIPTION TO *MIND AND MATTER*. LET ALL LETTERS OF THIS KIND BE ADDRESSED TO ME IN YOUR CARE.

R. C. FLOWER, M. D., 1319 Filbert St., Philadelphia, Pa.

Dr. Dobson's Liberal Offer.

FOR THE PURPOSE OF EXTENDING THE CIRCULATION OF *MIND AND MATTER*—THE BEST SPIRITUALIST PAPER WE HAVE—I MAKE THIS OFFER: ANY PERSON SENDING ME \$1.25 AND TWO 3-CENT STAMPS THAT WILL RECEIVE *MIND AND MATTER* FOR SIX MONTHS, AND I WILL ANSWER TEN QUESTIONS OF ANY KIND AND EXAMINE ANY DISEASED PERSON FREE (BY INDEPENDENT STATE WRITING). SEND LOCK OF HAIR, STATE AGE AND SEX AND LEADING SYMPTOMS.

MAQUOKETA, IOWA. DR. A. B. DOBSON.

A Materializing Medium's Generous Offer.

MILWAUKEE, WIS., APRIL 19, 1880.
GENTS.—FOR THE PURPOSE OF EXTENDING THE CIRCULATION OF A PAPER THAT DOES NOT CRY FRAUD TO EVERY PERSON, OR THAT WILL NOT HOW DOWN AND WORSHIP THEM; I WILL MAKE THIS OFFER, ANY ONE SENDING ME ONE DOLLAR AND TWENTY-FIVE CENTS, (\$1.25) AND 2 POSTAGE STAMPS, I WILL GIVE THEM A TICKET TO MY MATERIALIZING SEANCES, TUESDAY OR THURSDAY EVENINGS, OR A FULL WRITTEN LIFE READING, AND *MIND AND MATTER* FOR SIX MONTHS.

I AM VERY RESPECTFULLY FOR THE RIGHT,
DR. F. HUGH D'VOUGH.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., JAN. 14, 1880.
BRO. ROBERTS.—YOU CAN SAY IN YOUR PAPER THAT ANY ONE SUBSCRIBING FOR YOUR PAPER THROUGH ME, AND SENDING STAMPS TO PREPAY ANSWER, WILL RECEIVE A PSYCHOMETRIC READING; OR SHOULD THEY PREFER A MEDICAL EXAMINATION, BY GIVING TWO OR THREE LEADING SYMPTOMS, (TO FACILITATE) WILL RECEIVE THE LATTER. SEND LOCK OF HAIR.

DR. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St.

YOU MAY SAY IN YOUR PAPER THAT I WILL GIVE A FREE SITTING TO ANY PERSON WHO WILL SUBSCRIBE FOR *MIND AND MATTER* FOR ONE YEAR FROM DATE. ANY PERSON ACCEPTING THIS OFFER MUST BRING A NOTE WITH THEM, FROM YOUR OFFICE, STATING THAT THEY ARE ENTITLED TO RECEIVE THE SITTING.

MRS. FAUST.

A Mediums' Valuable Offer.

GRAND RAPIDS, April 20, 1880.

DEAR BROTHER.—SEEING THAT THROUGH THE COLUMNS OF *MIND AND MATTER*, A WORK CAN BE DONE TO THE ADVANCEMENT OF SPIRITUAL PROGRESS, I THOUGHT I WOULD MAKE THE FOLLOWING OFFER. ANY PERSON SENDING ME \$2.15 AND TWO 3-CENT STAMPS, I WILL GIVE EITHER A MEDICAL EXAMINATION OR BUSINESS CONSULTATION, AND WILL FORWARD THE SAME TO YOU TO SECURE TO THEM *MIND AND MATTER* FOR ONE YEAR.

YOURS RESPECTFULLY,

MRS. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

A Vitapathic Physician's Kind Offer.

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CAMP MEETINGS.

MEDIUMS CAMP MEETING.

The Mediums and Mediums' friends of Pennsylvania, will hold a Camp Meeting under the auspices of the Co-operative Association of Spiritualists of Philadelphia at

CREEDMOOR PARK GROVE.

situated about 6 miles above Philadelphia, on the banks of the Delaware River, commencing July 9th, and ending August 1st. Prominent speakers have been engaged to occupy the rostrum, notable among them are Dr. R. C. Flower, Mrs. Nettie Pease Fox, Mrs. Katie B. Robinson, and many others. Mediums for all phases of spiritual manifestation will be upon the ground and hold seances nightly for Materialization, Physical, Trance and Clairvoyant tests, among those that have announced their intention to be present are Wm. H. Eddy, Mr. and Mrs. James A. Bliss, Dr. Henry Gordon, Keebler and Rothmel, Jesse Shepard, Mrs.

CONSOLATION.

BY ELIZABETH OAKES SMITH

As on we walk the path of life,
And count its passing years,
Marked white with love, or dark with strife,
And dim'd with human tears,
We backward turn the trembling gaze
And miss the dear young feet,
That trod with us the upland ways,
And valies cool and sweet.

Dear eyes, whose looks were only love—
Sweet faces in whose light
Were gleams of something from above,
For our dim earth too bright.
Oh! golden looks in golden frame,
Where is your sunlight gone?
Oh! gentlest days, which but to name,
Awake the heart's deep moan.

Ye faltered on the rocky way,
And onward passed from sight,
To where the living waters play,
And gleam from height to height.
But sometimes in the twilight gloom,
Although the silence falls,
A rustling stir within the room,
And some one softly calls.

And old sweet memories come back,
Dear unforgeton lore,
Which ye upon your shining track
Remember evermore.
And down the mystic ladder, ye
Stretch out the loving hands,
That we may through our darkness see
The happy angel bands.

Ah! very near the life to be—
We catch sometimes a gleam
Too bright for human eyes to see,
In vision or in dream.
And then we bend the head, content
To take our burden up,
For God's dear angel will be sent
To bear the healing cup.
Patchogue, Suffolk Co., N. Y., May 12, 1879.

Materialization Demonstrated in Norwich, N. Y.—Skeptics Confounded and Believers Confirmed:

Norwich, N. Y., May 8, 1880.

For Mind and Matter.

We are glad to be able to contribute this article to your valuable paper, standing, as it does, so firmly for the defense of our mediums. Every new demonstration adds so much to the great fund of spiritual truth. So we send you greeting from this skeptical and priest-ridden community, Norwich, N. Y. If the cause of truth does not make headway here it will not be in consequence of a lack of opportunity to learn, upon the part of the citizens.

We now occupy Hughson's Opera House, the finest auditorium in the village, for our Sunday meetings; and, to all that will come, Dr. T. B. Taylor gives, free of charge, every Sunday at 3 P. M., one of his impassioned and stirring lectures, full of facts, repartee, argument and eloquence. This is all well enough, but with the masses that know nothing of the matter, a single well-defined phenomenon, will do more to awaken an interest in their minds than all the preaching that can be done without the phenomena. Fortunately, in this place, we have both in a most intelligent and candid way. The doctor's lectures are supplemented by the beautiful mediumship of his quiet, timid little wife. Mrs. Alice E. Taylor is one of the very best mediums in the country, and a great and grand work lies before her and her husband in this wide field of spiritual work. Since their sojourn in our community, Mrs. Taylor has held a large number of gratuitous seances, chiefly among the friends of the cause, who, having the most implicit confidence in their character and mediumship, they required no test conditions, knowing that manifestations are always better when the medium is unembarrassed by manacles, cords, adhesive plasters, etc.

But as skeptics began to come in and make complaint that the medium was not tested, etc., the doctor and his wife felt that, for their own protection, it would be best to hold one strictly test seance, draw up a statement of the facts occurring, and have the committees and the spectators sign the same, for publication and for such other uses as the medium and her husband might want to make of it. This was agreed to, and on Wednesday evening, May 5, 1880, the seance was held, at the residence of Dr. Taylor, 45 Cortland street, Norwich, N. Y. The following facts and circumstances occurred: Present, thirty-five ladies and gentlemen. At about half-past 8 o'clock the meeting was called to order by Dr. Taylor, who, in a brief address, stated the object of the convocation and the manner in which the meeting should be conducted. The same was to be a test seance. The medium was to be placed under absolute test conditions, making it absolutely impossible for her to produce the manifestations that usually occur in her seances. He would also request the circle to be put under test conditions. They were to keep quiet, keep in good humor, lay aside all feeling of anger, spite, ill-will, join in the singing (those that could), join hands around the circle and not break the circuit during the manifestations, nor approach the cabinet unless called up by the spirit, and finally, that each one should sign a statement of the facts that might occur, to be used by the medium as she saw proper. And closed by giving a modest, unique and unoffending hint that if any were so tender-footed as to decline the use of their name, "why then, and in that case," said the doctor, "we will not insist on your remaining with us, and you can retire before the seance commences." But all seemed pleased, and a very pleasant state of feeling seemed to prevail, considering that of the thirty-five persons present a large majority were skeptics.

The doctor then asked that a committee of three ladies—two skeptics and one Spiritualist—should be chosen for the purpose of taking the medium into a private room, and there disrobe her and examine every article of her apparel, clothe her and conduct her to the cabinet. The committee consisted of Mrs. Lucian Sharp (skeptic), Mrs. Jennie Agan (skeptic) and Mrs. M. W. Chamberlain (Spiritualist). After the election (by vote of the audience) of this committee, they and the medium retired to a private room for the examination; and while they were performing their duty, a second committee was raised for the purpose of sealing the medium's mouth with surgeon's adhesive plaster, and also for blacking the medium's hands. This committee consisted of Hon. B. Gage Ferry (editor of the Chenango Telegraph, the leading paper in the place); Mr. S. Sharp, attorney, and Mr. John Blair (business manager of the Telegraph)—all skeptics.

When the medium was conducted by the committee to the cabinet, she sat in a chair in front of it, and Col. Berry applied the adhesive plaster in a most professional and thorough manner, and blacked her hands with black lead and water. In this condition she stepped back into the cabinet and took her seat. The circle was formed in the usual way, and we joined to sing "The Sweet Bye-and-By." As we struck the chorus, a loud, heavy,

masculine voice joined and sang the tenor inside the cabinet.

This was decidedly too much for one materialistic gentleman that was standing back of the circle. He knew it was not the medium, for he had just seen her mouth hermetically sealed; more than that, it was evidently a man's voice. And Mr. Martin knew, for he is a singer himself; and to admit that it was actually Mr. P. P. Bliss, the great American singer, who was killed at the Ashtabula disaster in Ohio, three or four years ago, was too great a stretch upon his materialism. How then was the matter to be solved? Ah! a lucky thought occurred to him. It was the voice of an accomplice. He had been instructed where the cabinet was to stand—right between the two windows, on the east side of the dining room. This accomplice had taken his place outside and was playing Mr. P. P. Bliss. So as the door leading into the kitchen and also the one leading out doors were both opened, as sly as a cat he slipped out of the house and around the corner, certain he should see a full formed man outside. It was a clear, warm, bright starlit night. But what did Mr. Martin find? A clear yard and barn wall. But he thought still, it might be possible that he had disappeared some way; but he was determined to head him off if he attempted to return. So Mr. M. took his stand right between the two windows, opposite where the cabinet sat, on the inside, and waited till another verse was sung by the circle, when, lo! to his consternation and utter dumbfounding, high above all the other voices arose the tenor, and the gentleman said it sounded just as if it were on the inside of the wall, and like a man he gave in at once that there was no accomplice in the matter.

After the singing was over there came table tipping, which was carried on for some time, and after that the materializations occurred. On this occasion a large number of hands were exhibited, all white as chalk except one, which was a dark reddish hue, and claimed to be that of Master Tommy, a young Indian brave, one of the medium's controls.

The hands were of various sizes and one pair, immensely large which claimed to be those of a brother of Col. Berry, who was, in some way, poisoned in the tannery and a sort of dropical condition sat in. This was called by some of his old friends, a splendid test. At one time, an arm, shoulder and a part of a face were seen by some of the circle, as if a full form were in a state of preparation to come out of the cabinet, but was not quite strong enough to do so.

Bishop Delancy, the late bishop of this diocese, one of the medium's most reliable and loved controls, and the bishop that confirmed her in the Episcopal church, showed himself in his flowing sleeves, as he pronounced a blessing, (in pantomime) upon the circle. Drapery, handkerchiefs, &c., were manufactured by those strange workers from "the land of the dead."

After the singing, talking, rapping, and materializations were over, there came a sort of trial of strength. A mighty chief—an Indian brave, by the name of "Mighty Rivers," showed what a bundle that great heavy cabinet is. So he seized hold of it and made it tremble like a leaf in the wind, rocking it first to one side and then to the other, and lifted it clear off the floor.

In conclusion, allow me to say, that the manifestations occurring in the presence of Mrs. Taylor are as interesting and convincing as any that we usually find in these days of the greatest wonder. Mrs. Taylor's mediumship is varied and instructive. In addition to the above manifestations, she is a superior medical clairvoyant, and under the control of "Mighty Rivers" and Dr. De La Gravé, an old French physician, she does some marvels of healing by magnetic manifestation and prescriptions. Has written prescriptions in French, of which language she has no knowledge whatever, and has cured many cases where the most skillful physicians have failed. In her presence, as many as three full form materialized spirits have come out of the cabinet, one at a time, stood side by side in view of the circle, and all dematerialized at once. She also throws out a handkerchief, or the spirits do for her, and before it reaches the floor, it will vanish into smoke, or thin air.

Mr. Giles B. Stebbins, said in a letter to the *Banner of Light*, some two years ago, that Mrs. Taylor (late Mrs. Alice E. Foster,) has some of the most varied and interesting phases of mediumship of any of our mediums. And the best of all is she is a beautiful, quiet, modest, timid, good little woman, that everybody loves and respects. The work she is doing in conjunction with her husband, will only be fully known and appreciated, when the final history of her life shall have been written up and read in the light of the beautiful hereafter.

A. D. NEWMAN.

P. S.—Since writing the above, the medium, Mrs. Taylor has sat once for and obtained the "independent slate writings." Let inquirers keep posted in regard to these two workers.—A. D. N.

L. P. Shaw, Canaan, Vermont, writes: "I am in receipt of card from you inviting renewal of my subscription, with sample copies also, for which please accept thanks. I distributed the copies in hope to be able thereby to send you ere this several subscribers, but also for many so called Spiritualists. I am sorry to say that there are many, and not a few, hereabouts, who are anxious investigators until they have had just proof enough to convince them of the fact of immortality. That being attained, and their life work here being to hoard up the almighty dollar, they rest satisfied that they have learned all there is to Spiritualism, and leave it there, and devote themselves soul and body with renewed strength and determination to the accumulation of wealth. I have within the last three months given to scores of professed Spiritualists a copy of your paper, and received for answer when I asked them to subscribe, 'O, I like the paper well enough, but the fact is I can't afford to take it, and besides I haven't any time to read it.' Yes, think of it, a Spiritualist worth from ten to twenty thousand dollars, and so poor he can't afford to take one Spiritualist paper, and so busy all the time he can't get time to read one. God and the spirit friends pity such Spiritualists. But excuse me, Friend Roberts; I only began this to say that I have taken the glorious old *Banner of Light* ever since I commenced the investigation of Spiritualism, and can hardly make up my mind to break with so tried and good a friend; and the fact is I am too poor to afford two papers, but I so much admire your noble and manly defense of mediums, and so admire in many other ways the course of MIND AND MATTER, that I will take it for three months longer, trusting to the future for means to spare to read it. I shall still try to get you subscribers, and hope to succeed better in the future than in the past."

Mr. and Mrs. Powell's Mediumship.

BALTIMORE, Feb. 20, 1880.

As you are well aware, we have two of your best mediums stopping with us. So far, their sances and sittings have given great satisfaction. While Mr. Powell's phase of mediumship is wonderful and startling, none the less so do I consider his mother's. I write this so you may give it to the public. On Wednesday afternoon (it being Mrs. Powell's circle afternoon) it was very rainy. Only three ladies came to the circle. I asked Mrs. Powell if she would sit for them. One of them being an intimate friend of hers, she said she would. We formed the circle, the three ladies, Mrs. Powell, myself and a friend who boards with me. In a few moments, "Sunlight," her control, took her and said here is a Gypsy and she say to your squaw of the wigwam, "me take away and me join you, do you know what that means?" I told her I did. Two months ago I had a little girl staying with me who was a medium. This Gypsy used to control her. At that time I had a canary bird that this Gypsy spirit was very fond of, and she told me she was going to take it to the spirit-world. It died. That was what she meant. After we had sat for an hour, we broke the circle and went to the piano to have some music. As they began to sing I saw what I supposed to be a spirit bird, I kept still for fear if I spoke it would vanish. Just then, others saw it, and behold, it was a real bird, not a spirit bird. I now have it in a cage. Some might say, "Mrs. Powell brought it in the room;" but we had been sitting for an hour before it came, the doors shut and blinds closed. As it was not circle night I asked Mrs. Powell if she would sit in a dark circle and see if we could not get flowers. We sat, only six of us, our own household. We did not get any flowers, but something more wonderful. We had sat about ten minutes when her hand was controlled, and the sound was like that of telegraphing. When we lighted the gas, there was a message written in the telegraphic alphabet, on each line of the paper as exact as if it had been done by machinery, while, mind you, the circle was so dark you could not see your hand close to your face. They told us to take it to an operator to read it. We did so at once, and this was what it read: "I wish you success in your good work. I am a friend to all." Signed Morse. He was the inventor of telegraphy, we learned. I hope you will kindly notice this in your paper, so the people of your city will know with what success their mediums are meeting abroad. I sign myself yours respectfully and a friend to all the mediums.

Mrs. W. NEWCOMB,
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BREAK THE CHAINS.

BY OLIVIA F. SHEPARD.

I read with intense interest and gratitude the earnest call of Elizabeth Cady Stanton and others on behalf of the Northwestern Suffrage Association for an unanimous expression of the women of the country who want to vote, to be made in person or through correspondence, at their mass convention, to be held in Farwell Hall, Chicago, on the 2d of June; as published in MIND AND MATTER of May 15th. I hope the responses will be overwhelming in number and magnetic power. Let every man who seeks to mould the nation's destiny, through political machinery, remember that nature's law of justice is exact and irrevocable, and that there is no permanent prosperity for any party which ignores woman's claim to honorable citizenship.

If woman lapses now into indifference and apathy, or allows herself to become disheartened under the present grievous wrongs she suffers, and a century may elapse before another so favorable an opportunity will offer for self-emancipation. We must leap now, from this topmost tidal wave of intelligence and spirit-power to a firm footing on the solid shore of equal rights, or be carried by the under tow of tyranny out into the abysses of ignorance and prejudice, to moan and groan under added insults and new slaveries.

Woman may well tremble at the contemplation of the horrors of her fate, if that unity of Church and State which now obtains in marriage, and from which however odious and terrible, she can only escape with tainted reputation, be extended by their further consolidation, as priests and demagogues are plotting! Stealthily and steadily the seen and unseen foes of freedom are marching forward to take possession of the last and strongest citadel of human liberty, the Government of the United States! Their desolating progress is planned with such subtle cunning, their strokes administered with such consummate skill, their power of paralyzing all suspicion of their foul designs by the ingenuity of the pretenses they invent to cover them so marked, that the most worthy citizens may be illegally imprisoned, the most useful mediums stricken and destroyed, while the lookers-on stand dazed and wondering, hardly daring to protest, and never fully realizing what has been accomplished; while rings, monopolies, and priesthood, all which is of tyranny, gains an easy and sure victory.

The one most pernicious tenet yet invented, which has cursed the world for centuries, viz., that another's innocence may alone for our wrongdoing is manifestly inconsistent with that dignified individual responsibility, which is the one noble characteristic which a true republic should constantly encourage and protect in its expression. This false doctrine invented by man for the purpose of a settlement with his violated conscience is the animating essence of the old church dragon, which, with its love of power and lust of woman has drawn its slimy length through all these centuries—the presumptuous absorber of her intellect, the voracious devourer of her magnetism, the unscrupulous controller of her finances, the audacious and impious director of her destinies, ever gloating and fattening upon her powers and resources, and gaining strength to hold and crush her in his deadly coils, well knowing that the priests, his servile allies, stand ever ready to procure new victims. This dragon is now fairly cornered in America, and heaven has selected and inspired an honest man, the resources of whose intellect, the pulsations of whose heart, the aspirations of whose genius, are grand and strong and warm and true and high enough to lead us to mortal combat with the hydra-headed monster.

Man may sigh for quiet and conservatism, may whimper for lullabies, may deprecate a controversy; but woman knows her enemy is cornered, and that her hour to strike is come. Ten thousand thousand murdered women, whose lives have been swallowed by the monster in the past, shout from their radiant spirit homes, "The hour to strike is come!" Millions of noble and heroic men in heaven and on the earth repeat with glad

acclaim, "The hour to strike is come." Do you ask how and when and where? Look within you for the answer. For myself, I hear from my interior, "Lose no opportunity to resist with tongue and pen, and positive will force and every power you can command, every wrong against your womanhood, whether it come from lover, husband, child, parent, or brother; remembering that resistance to any tyrant weakens the general power of tyranny, however small the stroke may seem; but especially will I resist the encroachments of demand a change in the government which, while it makes the noblest professions of protection to its citizens, yet holds me an unequal with my brother, drawing from my labor to maintain its resources, and wresting from me the distinctive and only safeguards of the members of a true republic, the right of a trial by a jury of my peers, and a voice in making laws by which I shall be governed.

I am glad to know that woman is more thoroughly arming than ever in our history before—is coolly measuring her foe, and estimating her resources. Women Spiritualists who to external indications, are privileged to add interior communication with spheres of higher intelligence and love, have a double reason to be true in this nation's trial hour. They know that wherever and whenever woman strikes for freedom, has to stand ready to inspire, admonish and sustain her in her just demands. Speak now, oh woman, while you can, and make the tyrants tremble. Let the politicians understand that you clearly read their subterfuges, and that dismay, defeat and ruin are written on any party banner flung to the breeze, which does not bear the proclamation, "Equality for woman and justice to the toilers." I dare to prophecy that before this year goes out, you will realize as never before your need of the ballot. Go to Chicago, if you can; if you cannot, send your warmest, clearest demand in writing, and hold at home spirit circles on the day of the convention, and send your strongest spirit mediums freighted with your richest blessings to it.

What a wonderful assemblage gathers round me an bends over me as I write! What majestic dignity, what indomitable courage, what enthusiastic fervor, what tender sweetness, what lofty wisdom illuminate the faces of these spirit men and women! Oh, can we doubt our powers to win with such noble coadjutors? Success is certain and not distant, if we act promptly and sagaciously, with united effort and one purpose.

Dr. Slade and Mrs. Eldridge in St. Louis.

St. Louis is being honored by the presence of Mrs. Eldridge and Dr. Slade, the famed mediums for slate writing and other phenomenal tests of invisible forces which are convincing minds that have been incorrigible against the spirit power to establish the fact of their returning. Skeptics find with Dr. Slade an unseeable intelligence not in one of the "Thirty-nine articles of faith," neither unconscious cerebration, logic and psychic force analysis, when a slate remains poised two feet from the floor and mortal hands unable to move it from position, when no apparent basis supports its weight, and the writing between two locked slates filing the inside, while that slate rests in full view on the investigator's arm.

Religious believers are confounded with Mrs. Eldridge, when they fold tightly their questions on bits of paper, as many as they desire, thrown indiscriminately upon the table, she taking them one by one in the same method, laying them separately upon the slate, but not touching the pencil, and receiving answer to the point, not mistaking the reply, giving the name in full of the spirit writing, the lady merely holding the slate close to the under side and, in an instant, communication is given from an invisible source that tells of a plan of salvation not exactly in accord with that "Coming to Jesus" doctrine. For that unknown one writing, offers no atoning blood to wash away sins, but writes loving words of the soul's capabilities to work out its own salvation, and the regret of that spirit friend at not knowing of these things before passing on. So it is our mediums are gradually superceding the preachers' place—that will not be moved from his state texts—till the listeners turn away, leaving him wondering why the world is growing so irreligious not to believe what he says any longer.

Mrs. Eldridge, together with her finely cultured husband, intend to make St. Louis their home; no doubt she will find her convincing gift both remunerative and appreciated here. She was used for materialization till it became too exhausting for her frail system, and makes now slate-writing her specialty. Their labors have been mostly throughout the South.

I have just returned from Louisiana and Clarksville, Mo., with Mrs. Corwin, the test and rapping medium, known in St. Louis ever since the dawn of Spiritualism. Perhaps no one medium has been such a constant laborer as herself, in this particular phase of clairvoyance and raps. We went out four days in the interest of phenomenal Spiritualism, she to give tests and I to lecture upon the cause, that is dearer than life, when extricated from the superstitious religion that has ever sought to strangle the full and free growth of Spiritualism in the past, the facts must be our savior on general principles, though individual ambition full into obscurity.

Next Sunday evening I give a similar lecture—subject, "The Visible and Invisible." Monday morning I start with other delegates for Indiana—Illinois to attend the Women's Suffrage Convention. To me Spiritualism is coming to right wrongs, and refute errors wherever found: I shall never season my spiritual food with sectarianism, which only requires time to fossilize ideas into dead forms—leaving nothing fresh to satisfy the soul to the others that seek the new. So I was gratified to see the mass meeting at Chicago of the Northwestern Suffrage Association, published in MIND AND MATTER.

Faith without works is of no practical benefit, therefore a broad field lies before Spiritualists to labor in, if they do not kill the spirit with the Christians' pernicious teachings. When Liberalism is found in the churches that have luxuriated upon the blood of the saints and the body of their Savior so many centuries, they can but command respect, for the saints have a hopeful outlook for their creeds. But when Spiritualism borrows its burial robes to appear comely in, they are now more dishonorable than the Hebrews that despised the Egyptians for immediate self-interest. One rap from a spirit, or communication on the slate written independently of mortal hands, or materialized face that is fully identified, is worth more than all the theological writings extant to those who care for present revelation.

ANNIE T. ANDERSON.